MISSIONARY HORIZONS

MARCH, 1958

Photo by Don Knight

MISSIONARY HORIZONS

906 Publication Building, 209 Ninth Street, Pittsburgh 22, Pa.

A Monthly Magazine (Bi-Monthly, July-August) published by the Women's General Missionary Society of the United Presbyterian Church of North America

Member of the Associated Church Press

"Second class mail privileges authorized at Pittsburgh, Pennsylvania"

Subscription Price $1.50 a Year — Obituaries—20c a printed line

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"AS IT BEGAN TO DAWN"

Two nights this Paschal moon appears
Frost-cold, ghost-pale, to shine
Upon a world of death and tears.
His—death; these tears are mine.

Two nights the song of birds is stilled.
My Lord is crucified!
All joy, all faith, all hopes are chilled;
The world itself has died
With
His
Last breath.

This is no moon! This glory glows
With rays beyond the dawn;
Birds shake the air with music, this rose
Flames into fragrance. Gone
All sorrow, tears, heart-tearing pain.

Rabboni! Master! Lord!
Strong Son of God! You broke Death's chain.
I see Your face, Your love outpoured.
There
Is
No death!

Helen Hawes Hurrell

WHAT DO I KNOW OF CALVARY LOVE?

AMY CARMICHAEL

IF I BELITTLE those whom I am called to serve, talk of their weak points in contrast perhaps with what I think of as my strong points; if I adopt a superior attitude, forgetting, "Who made thee to differ? and what hast thou that thou hast not received?" then I know nothing of Calvary love.

If I can write an unkind letter, speak an unkind word, think an unkind thought without grief or shame, then I know nothing of Calvary love.

If in dealing with one who does not respond, I weary of the strain, and slip from under the burden, then I know nothing of Calvary love.

If I am perturbed by the reproach and misunderstanding that may follow action taken for the good of souls for whom I must give account; if I cannot commit the matter and go in peace and in silence, remembering Gethsemane and the Cross, then I know nothing of Calvary love.

If I am afraid to speak the truth, lest I lose affection, or lest the one concerned shall say, "You do not understand," or because I fear to lose my reputation for kindness; if I put my own good name before the other's highest good, then I know nothing of Calvary love.

If a sudden jar can cause me to speak an impatient, unloving word, then I know nothing of Calvary love. For a cup brimful of sweet water cannot spill even one drop of bitter water, however suddenly jolted.

If I say, "Yes, I forgive, but I cannot forget," as though the God who twice a day washes all the sands, on all shores of all the world, could not wash such memories from my mind, then I know nothing of Calvary love.

If monotony tries me, and I cannot stand drudgery; if stupid people fret me and little ruffles set me on edge; if I make much of the trifles of life, then I know nothing of Calvary love.

If I refuse to be a corn of wheat that falls into the ground and dies ("is separated from all in which it lived before"), then I know nothing of Calvary love.

If I ask to be delivered from trial rather than for deliverance out of it, to the praise of His glory; if I forget that the way of the Cross leads to the Cross and not to a bank of flowers; if I regulate my life on these lines or even unconsciously my thinking, so that I am surprised when the way is rough and think it strange, though the word is, "Think it not strange. Count it all joy," then I know nothing of Calvary love.

That which I know not, teach me, O Lord, my God.

Missionary Horizons

Vol. LXXI March 1958 No. 7

THE CHANGING APPROACH

Ecumenical Mission

NEW NAMES FOR AN AGELESS WORK

DONALD BLACK

UNITED PRESBYTERIANS are about to enter a new and larger denominational organization. In missionary work United Presbyterians are already entering a new day. In the midst of upheaval many will confuse the natural result of time and progress with those changes which result from church union. It is important to remember that the basic changes taking place in the missionary enterprise are *not the result of church union*, but they are the result of the day in which we live. New terms will enter our vocabulary with ideas basic to all present missionary effort.

The New Day

One thing certain, we have entered a new day in the mission enterprise. In fact, we have entered a new day in life's every activity. In one generation we have leaped into the nuclear age, have watched electronic advances bring automation, have seen planes move faster than sound, have casually observed from our living rooms scenes taking place thousands of miles away.

It is a new day in the political world. During this generation the day of Western colonialism has disappeared. Nation after nation has assumed its independence, either through revolt or peaceful negotiation. The international political scene is now an arrangement of independent nations organized into blocs —NATO, SEATO, Baghdad Pact, Latin American Congress, Iron Curtain countries, African-Asian bloc, Western Powers, Soviet orbit—all phrases used to describe the new political day.

For generations the American churches have carried the Gospel to the non-Christian world. Generally speaking, the non-Christian world was thought of in terms of certain geographical areas—Africa, Asia, Latin America, the Pacific Islands, etc. American churches organized Boards of Foreign Missions which then established in certain countries mission organizations, composed of all missionaries under career appointment. Guided by the Board, these missions adopted policies, entered new areas, and administered funds and personnel. Their policies and actions were always subject to review by the Board at home, and it can truly be said that the base of this misison operation was in America.

The purpose of this missionary effort was to preach the Gospel and then to establish among those who believed an indigenous church which would some day become self-supporting, self-governing, and self-propagating.

The writers of the first two articles in this issue are on the staff of the Board of Foreign Missions of the United Presbyterian Church. Dr. Black is executive secretary and Dr. E. E. Grice is Candidate and Personnel Secretary.

This effort has been exceptionally successful. Various denominations chose different ways of establishing and guiding the church. The pattern followed by the United Presbyterians was to establish presbyteries and synods which the Church in America could guide as they worked their way to maturity. The Synod of the Nile in Egypt and the Synod of the Punjab in Pakistan-India have for years been autonomous in ecclesiastical affairs within the synod, have supported their own pastors, and have maintained home mission programs. The Bethel Evangelical Church in Ethiopia has from its founding been independent in ecclesiastical matters.

In each country the American Mission stayed in existence, determining its own work patterns, especially in assigning personnel, administering funds, and maintaining missionary institutions. Its work was always in close association with the Church.

NOW A NEW DAY has arrived in the life of the Church and Mission. Churches have become ecclesiastically independent, sometimes forced into it by international situations, sometimes as the result of a natural growth and progress. At the same time efforts are being made to bring the mission organizations into a closer relationship with the churches so that the latter assume full responsibility for the direction of the Christian witness in their own land.

Look at what has happened in the church situation in United Presbyterian fields during the past five years.

In 1954 the Gurdaspur Presbytery (India) left the Synod of the Punjab and joined the United Church of Northern India. In 1956 the Presbytery of the Upper Nile left the Synod of the Nile and formed the Church of Christ in the Upper Nile. In March, 1958, the Synod of the Nile will dissolve its ecclesiastical ties with the General Assembly and form the Coptic Evangelical Church in the Nile Valley. The Moderator of our General Assembly, Dr. Robert N. Montgomery, representatives of the Women's Board, the Foreign Board, and the Presbyterian Foreign Board will all take part in this significant event. *These are all forward steps* and we must rejoice at such progress.

At the same time steps are being undertaken to integrate mission work into the church life. In India this has taken place. A Board of Administration in Egypt provides the framework there. In the Upper Nile the Church directs all evangelistic effort by African and missionary.

Parallel efforts take place in the Presbyterian work. In the Camerouns a synod became the Presbyterian Church in December of 1957. In August, 1957, the mission of Thailand integrated its work into the Church of Christ.

In Ecumenical Mission

With the rise of these churches it was inevitable that they should mature and participate in the missionary enterprise. The Church in Egypt has supported a missionary in the Upper Nile for five years. He has been a full standing member of the Mission, working hand in hand with the Church. This one situation shows some of the complications. Here we have a man from Egypt serving in the Upper Nile on the impetus of a missionary calling. He works, however, within the framework of an American Mission whose policies are reviewed in America! With the participation of other churches in the missionary enterprise the truth has come afresh that the *base* of the mission is not to be found in one particular geographical section, such as Europe or America, and that the mission is not to be thought of in geographical terms such as some "foreign" area.

The truth is that the base of the mission is where Christ is within His Church, and that the direction of the mission must be toward the non-Christian world wherever that is to be found. The non-Christian world is to be found every place in the whole inhabited earth. In our gen-

eration the Church of Jesus Christ is found almost every place in the whole inhabited earth. There is one body of Christ with a mission to the unconverted wherever they may be. Now the Greeks had a word for the whole inhabited earth — *oikumene* — and this term has been translated into English to become the word *ecumenical*. Thus we have come to speak of being engaged *in ecumenical mission*. This is "the whole Church taking the whole Gospel to the whole world."

The loose application of the term "ecumenical" to all combined efforts, whether they be merely interdenominational or international or interconfessional, has made many of us fear the word. This is no move to establish a super-church; it is an attitude of mutual respect toward other parts of Christ's Church and a willingness to join hands in our common task of proclaiming the Gospel.

OUR PRESBYTERIAN BRETHREN have taken unusual leadership in making this idea become action. For the past few years the letterhead of their Board of Foreign Missions has read, "The Presbyterian Church in Ecumenical Mission." An accompanying phrase says, "Into all the world together." At the initiative of the Presbyterian Board, representatives of several churches in East Asia met in Hong Kong to discuss sharing resources in personnel from all churches in a coordinated missionary effort. Out of this was formed the East Asia Council on Ecumenical Mission which did coordinate some effort for several months. This move led to calling a conference at Prapat, Indonesia, in 1957 which was conducted and directed by the leaders of Asian churches. Out of this has been formed the Asian Conference on Ecumenical Mission which will help coordinate mission work in that section of the world.

In order to meet the new day with a program geared to the churches' needs, the Presbyterian Board of Foreign Missions invited the representatives of 16 overseas churches to meet with it in Lake Mohonk, N.Y., in May of 1956. The story of this conference is recounted in an interesting book, *New Day Dawning,** which is required reading for anyone attempting to understand today's missionary thrust.

It is important that we are very clear in this concept. Because we share with other churches and move together as one great body of Christ, the Church now stands on the threshold of history's greatest missionary evangelistic offensive. To engage *in ecumenical mission* is to keep the missionary thrust foremost. The mission is the same as ever—to be witnesses for Jesus Christ. Our message is the same as ever—that Christ Jesus died to save sinners. Our method has been adjusted to a new day.

Fraternal Worker

Another term with which we must become familiar is "fraternal worker." In some areas of the world the term "missionary" has fallen into disrepute. In spite of all the missionaries did to divorce themselves from government efforts they were still Westerners. Somehow the term missionary carried with it connotations of the old colonialism in which people from the West came and carried on programs as they pleased. Protected by colonial governments, missionary enterprises were directed from the West with control of funds and personnel kept in Western hands.

Now the missionary changes his relationship. In areas where the church is strong enough that the mission organization can be integrated into the life of the church, the missionary becomes a part of that church, working under its guidance and direction and in full partnership with his fellow Christians. The assignment of personnel and funds is no longer in the hands of the missionaries alone, but in the hands of church organizations in

*"New Day Dawning," William Richey Hogg. World Horizons, 156 Fifth Avenue, New York 10, N. Y. 50¢.

which the missionaries have a voice. To express this new relationship the term "fraternal worker" is used in those areas where the church has assumed control of the total Christian witness in its own land. He goes as a brother in Christ. The fraternal worker still has his same mission to be a witness for Christ; his same message, the Good News of the Gospel; but he has a new relationship. And where this new relationship has been established the fraternal worker finds himself in a new partnership with his church coworkers.

Here again we need to be clear. This is a day of transition. There will still be people going to the field as missionaries. In those areas where the church is not yet strong enough to assume full responsibilities there still exists a mission organization and its members are known as missionaries.

The new day has dawned. Fast changing circumstances find us in new situations everywhere. The General Assembly of the Presbyterian Church in Korea has called upon the mission boards to integrate their mission organizations with the life of the Church. In Pakistan, Synod and Mission discuss ways of transferring more authority to the Church.

In Christian humility and love, recognizing ourselves as part of the great body of Christ, we now seek to fulfill our mission so aptly described as follows:

"The supreme and controlling aim of the Christian Mission to the world is to make the Lord Jesus Christ known to all men as their Divine and only Saviour, and to persuade them to become His disciples and responsible members of His Church in which Christians of all lands share in evangelizing the world and permeating all of life with the spirit and truth of Christ."

THE CHANGING APPROACH

"More and greater changes have taken place in the life of mankind during the last fifty years than in the preceding five thousand," asserts Dr. John A. Mackay, president of Princeton Theological Seminary. Naturally these changes have affected the missionary enterprise.

THE CHANGE: The topics for the April program, developed in articles in this issue, indicate some of the changes in missionary philosophy and methods over the years: "Ecumenical Mission," "Pre-Service Training of Missionaries," "Varied Avenues of Approach," and "Foreign and Exchange Students."

"Across the centuries Christianity has been the means of reducing more languages to writing than have all other factors combined. It has created more schools . . . built thousands of hospitals, inspired the emergence of nursing and medical professions," according to Dr. Kenneth Scott Latourette in *A History of Christianity*.

THE OPPORTUNITY: Yet as long as Christianity is the faith of a minority, the task continues. The promises of victory are sure. "I, when I am lifted up from the earth, will draw all men unto myself." The power of God is limitless, if we are willing to utilize it. But the task is not easy. "For a wide door for effective work has opened to me, *and there are many adversaries.*"

Edith L. McBane

PRE-SERVICE TRAINING OF MISSIONARIES

E. EVERETT GRICE

TO UNDERSTAND the new pre-service training for missionaries one must remember that pre-service training is not new but there is now a new approach. Formerly the pre-service training took place on the field and consumed at least two years of the new missionaries' first term. Though this training consisted mostly of learning the language there was much beside; orientation by way of introduction to the manners, customs, and religions of the people was not neglected. Also there was indoctrination in the matters of Mission policy and methods which was rigid and thorough.

This reminder of what has gone before is made not merely to point to the fact that there were and are other methods, which is desirable, but also to lead to the meaning and significance of the new approach. Let us keep clearly in mind too that the new approach does not entirely obviate the old. There still is much for the new missionary to learn after his or her arrival on the field. Language study and other orientation under the guidance of the churches and missions on the field are still essential.

What then may be the advantages of the new pre-service training method? Several should be mentioned. The new missionary does not arrive on the field unwarned and unaware of the problems he will meet; his training is more ecumenical in that he has trained with those of other denominations, other fields, and other races; he has by first hand experience learned something about how to live and get along with others; he has an awareness of the problems confronting the world wide church in its world wide mission; he has a new sense of the relevance of the word of God to these problems; and he has a realization of the meaning of Mission policy in the attempt to carry the Gospel of the Lord Jesus Christ to this new and revolutionized world of our day.

How is this being done? By a program of orientation, the schedule for which is as follows for 1958.

ORIENTATION PROGRAM FOR APPROVED CANDIDATES OF THE BOARD OF FOREIGN MISSIONS FOR 1958

June 20-22	Orientation Conference	Philadelphia or New York
June 23-July 31	Training Conference for new missionaries conducted by the Personnel Committee of the Division of Foreign Missions	Meadville, Pa.
July 31-Sept. 3	Work Camp	
Sept. 4-14	Observation Tour under the guidance of Study Fellowship Director—Donald Smith	
Sept. 15-Dec. 18	STUDY FELLOWSHIP	Mt. Freedom, N.J.

The Meadville Conference is interdenominational and has been conducted for several years latterly at Meadville, Pa., on the campus of Allegheny College, a Methodist institution, for six weeks, the last two weeks of June through July.

Two weeks of the program consist of an introduction to the missionary language problem. This year Dr. Eugene Nida and Dr. William Smalley of the American Bible Society will

give introductory training in linguistics and language and translation problems. Much help will be given by way of instruction and advice as to how to approach the problems of learning the language on the field.

Experienced and qualified lecturers will be brought in to speak and conduct seminars on areal studies and problems concerning the presentation of the Gospel to the devotees of the religions in the lands to which the missionaries are going. Throughout the whole course there will be daily Bible instruction and the Biblical basis of the presentation of the Gospel to today's world will be emphasized. The number at Meadville will be limited to 123 due to space. The present United Presbyterian Board has been allotted 11. Following Meadville there will be the Work Camp and the Observation Tour. The purpose of both these experiences is twofold: to learn the give and take of a group situation and to live and work with other people; and also to come face to face with some real missionary problems existing here in our own land, a salutary thing for a missionary to realize before going abroad.

It is expected that there will be two study programs each year when the new building being constructed at Stony Point, N.Y., is completed. The fall study program will probably have to be at the Sains Hotel, Mt. Freedom, N.J., again in 1958 as the building at Stony Point is not expected to be ready in time. A winter program in the new building at Stony Point is being planned. The study program at Mt. Freedom last year had the following objectives:

1. To study intensively the secular and religious forces at work in our world and their effect upon the world mission of the church.
2. To understand the way in which these forces affect the missionary service to which we are called, with particular reference to the countries in which the candidates will serve.
3. To bring together into meaningful relationship all of the experiences of the Study Fellowship program, in understanding the "Biblical Basis of the Ecumenical Mission" as it relates to "Missionary Action in the Ecumenical Era" and to area study.
4. To carry on this study with constant relevance to the needs of people and, in spite of our geographical isolation, in continual contact with the stream of life.
5. To further develop our insights and skills in personal and group relations.

In addition to Bible studies and area studies 55 lectures, including opportunity for questions, and 20 seminars related to the content of the lectures were conducted. The outline of this is given below:

Introduction

I. The Ecumenical Era
   - A. The Beginnings of the Ecumenical Era
   - B. Important Forces at Work in the Ecumenical Era

II. The Church in the Ecumenical Era

III. Missionary Action in the Ecumenical Era
   - A. The Ecumenical Mission
   - B. The Role of the American Missionary
   - C. Undergirding the Life of the Churches
   - D. Evangelism Beyond the Church
   - E. The Church's Mission to the Community
   - F. Developing an Apologetic for Our Times

The Study Fellowship program is not complete nor is it perfect. There will be changes. We thank God for the possibility of a home for this project in the new building at Stony Point which will be conducive to a more effective program.

Perhaps the finest tribute to this new approach in the training of missionaries may be seen in the observations of some Christians on one of the mission fields who said of the first group that when they arrived on the field they seemed in some ways like missionaries returning from their first furlough.

Dr. Norval E. Christy (right) preparing a patient for eye operation with visiting American eye surgeon

Varied Avenues of Approach

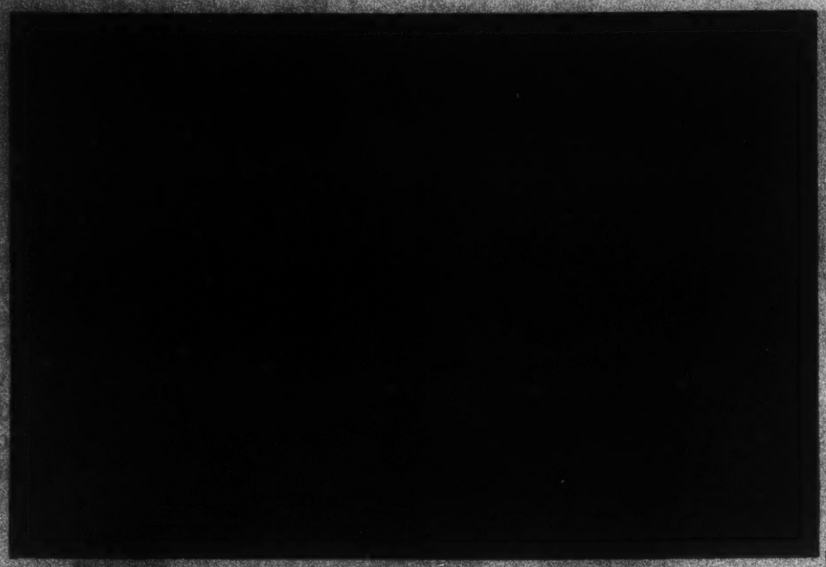
CATARACT OPERATION—TWO DOLLARS

N. E. CHRISTY

THE APPROACH to the problems on the mission field may change but the problem stays the same. Here in Taxila, Pakistan, we approach this problem of taking Christ's Gospel to all creatures by means of a village hospital.

In the first chapter of Mark we read of a time when Jesus was healing and it was said (Phillips' translation): "The whole population of the town gathered round the doorway. And he healed great numbers of people who were suffering from all kinds of diseases." The next morning when Jesus had gone out to pray Peter came looking for him with the message, "Everyone is looking for you." To this Jesus replied, "Then we will go someplace else, to the neighboring towns, so that I may tell my message there too—that is why I have come." That is why we have come to a foreign country too, not just to heal the sick alone, but to tell Christ's message—of salvation from sins and of eternal life.

OUR APPROACH is through a hospital which is different from all American hospitals and from most mission hospitals. Our hospital is for villagers and is aimed at the level of the village people. Thirty-five years ago when the hospital was started by Dr. J. G. Martin it was located in a village intentionally so that village people who might hesitate to go to a big city hospital would come to Taxila Hospital. Time has shown that this was a wise location for Taxila Hospital now draws villagers



Operating room staff with an old woman who is about to have an eye operation

and city people not just from our own village of Taxila but from hundreds of other villages and towns near-by, and some not so near-by. Last year's clinic records show that the nearly 10,000 eye patients seen here included a few from virtually every part of Pakistan. Our hospital is theoretically a 100-bed hospital but twice a year during the "eye seasons" the census goes up to nearly 400 and sometimes even over 400.

To handle such crowds we have to let the patients' relatives do a good bit of the routine nursing care. Each patient is required to have with him at least one helper or relative. These relatives stay with the patient, supply his food, help with his feeding and nursing care. Each patient also provides his own bedding. So our village patient lying in his own bedding, eating food cooked by his own wife or mother, and having several of his kith and kin perched on various parts of his bed most of the day feels very much at home in our simple hospital. Visiting hours in our hospital are something over 23 hours a day.

An effort is made to keep the costs to the patient down near the village level. The cost of admission, a cataract operation, and 10 days' hospitalization (or any number of days' hospitalization, for that matter) totals 10 rupees or $2.10—somewhat different from the cost of a cataract operation and hospitalization in America. Of course if the patient doesn't seem to have the two dollars that are asked he is charged only one or nothing. During the past year we have had the privilege of doing about 2,500 cataract operations in Taxila and it is a great joy to see so many poor people come blind and helpless and go away seeing.

YET IF WE HAVE opened only their physical eyes we have not fulfilled our purpose in coming here nor the Lord's in sending us. That the restoring of sight to the blind and health to the sick is a commendable thing would be fairly generally agreed, but the devil so often uses good things to divert our energies and attentions from the best. We must be careful that we are not so busy treating people's physical troubles that we neglect to tell them the way of spiritual healing.

Our village hospital has an evangelistic program, at present headed by Rev. William Sutherland, in which we try to see that no patient comes to our hospital without having the chance to hear the Gospel at least once. Opportunity is given for patients to hear the message more than once and patients are encouraged to stay for questions, discussion, and

(*Continued on Page* 398)

Varied Avenues of Approach

JERSEY COWS AND SWISS GOATS

ROBERT M. TURNBULL

THREE out of every five people in the world will go to bed hungry this night. In this era of rockets and satellites when the world is in a state of rapid change, we still have God's command, "Go ye into all the world, and preach the gospel to every creature." Methods of carrying out this Great Commission must change to keep pace with our changing world. As people in underdeveloped countries of the world strive for self-determination so missions are adopting new methods of bringing Christ's Gospel of love to His own.

The door is wide open to help man in his need, man, whose stomach is empty and whose soul needs the love of the Father. Jesus ministered to all of man's need. He comforted the sorrowful, healed the sick, fed the hungry, washed the feet of weary disciples, and taught the masses the way to eternal life.

THE AGRICULTURAL mission station in Assiut, Egypt, has worked for over 30 years improving the livestock in the Nile Valley by introducing Jersey dairy cattle. It was soon learned that one could double the milk production of the indigenous cattle in just one generation by using a high-producing Jersey sire. Doubling the milk production of Egypt would not solve all of its food problems, but it would help. It takes almost as much grass to feed a poor cow as it does to feed a high-producing one. It is true that the Nile Valley is one of the world's most fertile lands, yet, the population is so dense that every acre must support four people and their livestock.

If a farmer is fortunate he may own a cow but seldom does he own

A class of young cows with their father at the village of Deir abu Hinnis, Egypt

Winnowing wheat in Egypt

more than one. This condition does not allow him to select a better cow and cull a poor one—he must keep his only cow and her progeny without the opportunity to improve by selection. The farmer with one cow is, however, better off than the many who are not fortunate enough to own even one. These must resort to smaller livestock such as sheep, goats, rabbits, and chickens.

Three years ago Heifers Incorporated helped us to secure some 50 Swiss goats. Crossing these goats with the Egyptian goat has resulted in much greater milk production. Some of our Swiss goats give more milk annually than our native cows! Point Four brought improved poultry to Egypt and we have been helping to introduce better poultry, goats, and dairy cattle to our rural church people. Owning improved livestock is not all that is needed. Teaching the people to care for their land and livestock comes before higher production is secured.

THE NEED is all about us, the desire to help is present, how does one proceed? Bulletins are of limited use since most of those one wishes to reach are illiterate. The people must be shown that there is hope for improvement within their group and then they must be encouraged to take the step. Unsolicited help is worse than no help. Adult literacy is one of the most succesful methods of helping people to rise up and realize that the chains which hold them are with effort loosened. In livestock improvement we try to interest the village pastor and village leaders, the mayor and elders in the town. And perhaps they will consent to purchase a Jersey bull or Swiss goat as a service to their fellow villagers.

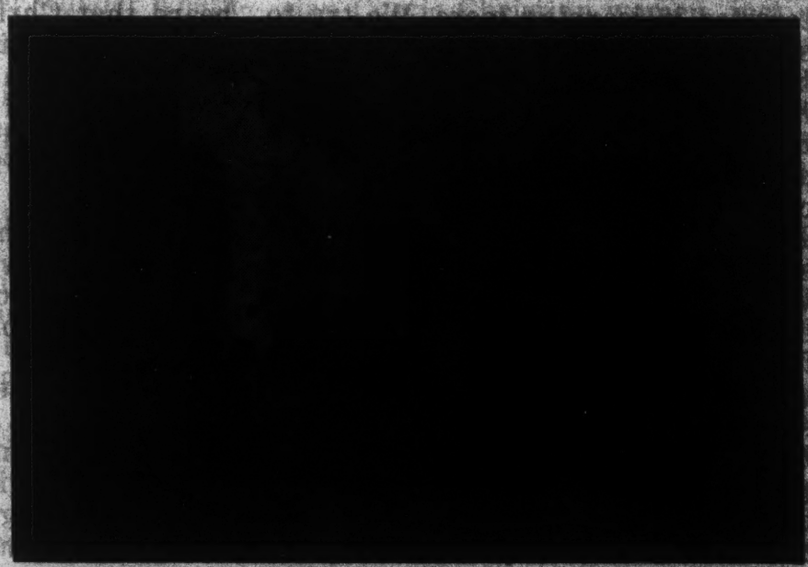
A village livestock improvement program was initiated in a rural area near Assiut and 10 bulls were made available to villages near-by. At the base of operations a herd of Egyptian cows was crossed to a Jersey bull and now improved Jersey grade cattle have taken their place in the herd. The Swiss goat herd formed a nucleus for goat improvement in the area. A huge incubator holding 24,000 eggs per hatch was built to hatch improved chicks.

LAST JUNE we sponsored some village livestock fairs, somewhat like the county fairs back home. These fairs were held to encourage and give honor to successful owners of improved stock. The fairs were held in villages where the work was most promising. First a local committee headed by the minister of the church was formed to draw up plans and the program. A livestock fair is a new conception to most of the people and so one has to explain carefully the idea of competition and prizes to avoid hard feelings in the future. The more participation, the better, so we encourage all to join in the fun. Plans call for the awarding of many prizes, and certificates are prepared to award every entry.

What a big day it is when the

A winner and its owner at the village fair in Deir abu Hinnis, Egypt

village joins in the excitement of its first livestock fair. Judging of row on row of Rhode Island Red chicken coops is a big job for any judge and a delicate one too. Then the offspring of the village Jersey bull and Swiss goats are paraded, classed, and judged. This is a thrilling sight to witness, if not for the villager—at least for the agricultural missionary! When all judging is finished the farmers and their families gather in the church for a service which includes a message from the Bible, talks on care of livestock, and finally after much anticipation the presentation of awards. Some of the awards this year included cash, baby Swiss



His poultry won an award at Deir el Barsha, Egypt

Typical village scene in Egypt

ducks, and such items as insect repellent powder for poultry. At one of the fairs, true to American fashion, a freak was the main attraction of the side show—a two-headed baby goat just a day old.

Those who didn't win first prizes were determined that next year their entries would win—and we hope that they do. For these people with their better livestock aided by their minister will be healthier, happier, and better citizens and members of the Church of Christ.

CATARACT OPERATION—TWO DOLLARS

(*Continued from Page* 394)

instruction if they wish. Tracts, Scripture portions, books, and Bibles are available for those who are interested in learning more. We try to see that all those who are admitted to the hospital have the chance to hear daily what Christ has done for them and what He offers them. Not all of the patients choose to listen, of course, and no one is forced to listen. But each day the message is presented in the outpatient department when the patients have collected to be seen by the doctor; and each morning the message is presented on the wards in a service consisting of a song, a message, and a prayer. In this ward preaching, the staff all participate in turn; the chaplain, the doctors, nurses, lab technician, X-ray technician, bookkeeper—each takes his turn.

Last year about 18,000 new patients came to our village hospital and heard that Christ has died for their sins. We ask that you who read this in America join us in the prayer that the spoken and printed word which they have heard and have taken home with them may move them to recognize their need and to want to know more and eventually lead to their coming to know Christ as their own. We ask that you support them and us with your prayers—prayers that patients with hungry and ready hearts may be led here by God's Holy Spirit, and that our hospital's witness may be clear and winning.

And Jesus said, ". . . so that I may tell my message there too—that is why I have come."

Varied Avenues of Approach

TUTORING BY BIBLE WOMEN

RUTH WILSON

FATMA had finished her reading lesson. She had read from the second in a series of eight books on the *Life of Jesus*. She had read quite well and had understood the story. But her question did not directly concern what she had read. Fatma had attended church a few times, and wanted to know more about things she had heard and seen.

"I hope you won't be angry with me if I ask you a question," she said to her teacher. "You talk about different prophets, but why do you not mention the prophet Mohammed?"

Just that morning her teacher had felt led to pray especially for Fatma, and before answering this question prayed again in her heart for guidance. And she talked with her of the unchanging Christ who is more than a prophet, and above all prophets.

Her next question was, "Why don't you pray as we Muslims do?" By this she meant, "Why don't you use a certain posture and certain words as you pray?"

Her fear that her teacher might be angry with her if she asked questions made the teacher wonder whether the Bible Women's approach to Bible teaching had been such that the pupils felt that the Christian religion must be accepted or rejected with no questions being asked.

ZEINAB ALSO has her weekly reading lesson in the *Life of Jesus*. One day she was sitting in her yard reading aloud as she studied her lesson. An elderly man heard her. "What is that you are reading?" he asked.

"Would you like me to read to you?" she asked. She continues to read the stories of Jesus to him, and told her teacher, "I really believe in Jesus." As the unchanging Christ gave courage to the blind man He healed in John 9, may He give courage to this girl to openly confess her faith in Him.

THOUGH SHE HAS MADE no formal public profession of her faith, Haleema is also witnessing to others. She has suffered many rebuffs as she has told her neighbors of Jesus. As these believers witness to others in their daily conversation and lives they often find a means of approach not open to the Bible Woman.

IN THE NORTH SUDAN Bible Women in most cases present the unchanging Christ to Sudanese Muslim women and girls. When work among women in Gedaref was begun, others were included. A Hindu woman studies English and Arabic reading and writing. When she doesn't know the meaning of a word in her English book, her teacher tells her the word in Arabic, and she writes it down in her Indian language.

Another woman being taught in Gedaref is an Italian-Ethiopian. She had never read the Bible in these languages, but is now reading it in Arabic with the Bible Women. Egyptian Coptic Christian women, just as needy spiritually as women who make no profession of Christianity, study with the Bible Women. Others are Ethiopian Christians. The unchanging Christ loves persons of all nationalities.

But not all are willing to let Him change their lives. Two women from the same family were reading from the *Life of Jesus*. The husband of one had not yet gone to work one morning when the Bible Women arrived in their home. He said, "We don't want Christ. If you can give these girls some other books to read, they will continue to study. If not, they must stop their lessons." They

were given other books, but along with reading and writing the Bible Women teach a separate Bible lesson each week. They felt they must ask this young man whether he was willing for them to have the Bible lessons. He asked what the Bible lessons were about. The Bible Women explained that the first lessons were from the Old Testament, but both girls were presently studying the

Little sister watches the reading lesson

New Testament. Again he said, "We don't want Christ." So the Bible Women left.

BIBLE WOMEN find they must be alert and sensitive to questions and remarks of their pupils. They are specially trained for their work. They receive this training in Khartoum North. Many have graduated from the Christian Training School there. In more recent years, the approach of this school has been changing. It is now considered a Bible School for training all who wish to know more of the Word of God. Some of these will become Bible Women, others will return to their homes or to other work. There are two evening courses for men.

The regular course covers a period of three years. During that time prospective Bible Women study Bible and ways of teaching it. They learn to teach the "One Hundred Lessons" which all of their pupils will have. They also learn to teach advanced

A Bible Woman teaching a pupil to read the Bible

Bible lessons on the Gospels, the Acts, women of the Bible, and other special subjects.

The "One Hundred Lessons" have recently been revised by a committee of Bible Women and missionaries. They still include lessons from Genesis through the Acts. One helpful new feature for the teachers is the inclusion of a definite purpose for each lesson. From the first lessons, the purpose points to the coming of Christ as Savior.

Bible Women do not find their work easy. Many of their pupils are busy mothers who find it difficult to prepare their lessons. Those who do not have a sincere interest in learning to read and write just don't study. A Bible Woman will often continue to teach a lazy pupil if she shows interest in the Bible lessons. As the Bible Woman teaches she may have to raise her voice above the cooing or crying of babies who are attending their mothers' lessons. Bible Women must be truly consecrated to the service of the unchanging Christ.

As in the time of Jesus, the laborers are too few. Bible Women seldom search for pupils. Rather, they must be patient and tactful with those who beg for lessons when they do not have time to teach more pupils. Women of some of the churches are helping, and it is hoped that they will take more and more of the responsibility in the work so that more women and girls might hear of the unchanging Christ who loves them.

Varied Avenues of Approach

ADULT LITERACY AND BEYOND

LAURA R. MacLACHLAN

THROUGHOUT our mission fields of Egypt, India, Ethiopia, the Sudans, and Pakistan, we are making gradual progress in adult education and literature, which can best be noted by decades. In the days of the Apostolic Church as well as in all ancient religions it was considered of utmost importance that the religious leaders be literate first, and so it was in the beginnings of our churches overseas.

DECADES I AND II

REDUCING THE SPOKEN LANGUAGE TO A WRITTEN LANGUAGE

The first aim of our missionaries has always been to save souls but how can that be done until the missionary has learned the language of the people; and how can he learn a language until he can read it; and how can he read it until it has been written; and how can he teach the Scriptures to a national until they have been translated into the national's own language? Thus, often his first task is to reduce the spoken language to a written one, and then to translate the New Testament into the spoken language of the people. While this is going on, others of the party, not so gifted with the language, are teaching people about Christ and winning a few souls to Him. In this way the beginning of a new church takes place and often one of the converts shows signs of becoming a leader of his own people. We have only a few instances where the first converts were literate people from the higher castes of nationals; as a rule they are illiterate. The reality of teaching an illiterate church begins with the founding of the first church. Rarely does the national teacher of the missionary accept Christ; however, now and then he does after helping the missionary translate portions of the New Testament, again impressing upon us the necessity of getting the Bible into non-Christian hands.

From the earliest years our missions have been confronted with the spoken language of the vast multitudes and the state language which is written, which the multitudes neither understand nor read. In the beginning days our missionaries used the Roman script in writing the language which was only spoken rather than the "chicken track," difficult Arabic, Sanscrit, and Hindi scripts of Egypt and India. There was no marked progress during these two decades in literature aside from the writing of languages for the first time and the translation of the New Testament. Some of the earliest converts were taught to read but during the close of the second decade in India the mass movement was making itself felt to such a degree that the few laborers concentrated on teaching the essential truths of Christianity to the vast numbers who wished to accept Christ. In this way we have noted that it took about 20 years to get a church organized in both Egypt and India.

DECADES III AND IV

TRANSLATION OF THE PSALMS

In India, one of the first pastors, Rev. Iman Din Shabaz, translated the Psalms into the spoken language of the people, Punjabi. Later, Miss "Mame" Martin, gifted in music, with the help of a few others, worked with him in setting the Psalms to the tunes of the land. This single accomplishment has not been surpassed to this day, for all Christians throughout India, Kashmir, and Pakistan use these Psalms as they were orlginally written except for the

fact they were first written in the Roman script and have now been transposed into the various scripts and dialects of India, Kashmir, and Pakistan. No other one piece of work has proved to be a greater motivation source for teaching adults how to read. When an ambitious adult has progressed through the first streamlined primer, he can begin to pick out the verses of the Psalms he has memorized, and then by comparison work out the more unfamiliar ones. Our church is often called the "Psalm-Singing Church" in India and Pakistan. Visitors coming to both lands marvel at and enjoy listening to the sincere singing of these age-long devotional Psalms.

Miss Susie Young's diary entries from 1887 on reveal that there was concentrated effort among the missionaries to renew their first intentions of teaching a new convert how to read the Bible as he was being prepared for baptism, as well as trying to win people by teaching them how to read. Dr. F. C. Laubach brought the slogan, "READ, EACH ONE TEACH ONE AND WIN ONE" into being some 50 years after Miss Young and others had been practicing it. Great grandchildren of the original converts taught by Miss Young in Dhamtol village are still teaching other adults how to read. Rev. A. Lang and other literacy enthusiasts took up Miss Young's mantle and have kept the fires of adult education burning down through the years.

Decades V and VI
Beginning of Marked Literature Work in Egypt

Egypt being a compact nation stressed education for the masses before India, which fact favorably influenced the new church in that more of its original members were literate when they became converts. The church soon realized its need for literature, both works of translation and original writings. Miss Davida Finney, a child of early missionary parents in Egypt, has actually grown up with the church, feeling its pulse as one of its own. She being able to read and speak Arabic as her own tongue, as well as having had the advantage of English literature training in the United States, has been a guiding star in helping the Egyptian church to create its own library. She did not get the "cart before the horse" in teaching adults how to read first and then having no literature to put in their hands. I believe this is the fundamental reason Egypt does not have the large percentage of children and adults reverting to illiteracy that India and Pakistan have, for these people have some literature to help them keep on reading. Miss Finney has so ideally worked with the national church that now the leading adult education enthusiast for both the nation and the church is a Christian national, Miss Halana Mikhail. This is a miracle indeed, for it is just "not done" to have a woman leading men in a Mohammedan country!

Decades VII and VIII
Church and Foreign Personnel in India

In India Miss Lois Boyd's love for her Lord was manifested in teaching not only children but their parents as well. She laid some of the best foundations for teaching adults by way of the phonetic method and wrote primers using this method. She taught other literate people how to teach their neighbors using these primers and assisted nationals in writing for neo-literates. She had the first, several months long, winter camps for adult classes. One of these was held in one of Miss Young's first centers, Dhamtol.

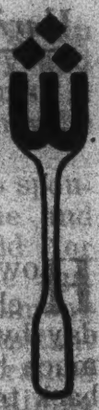
During this decade, about 1937, Dr. Laubach made his first visits to our mission fields. He motivated both the church and the nation of India to both teach and write for adults. He helped the India Government to prepare the first streamlined primer for adults in both the spoken and written language of the state. These primers were written in Persian script for

both languages in order that the changeover might be easy from the spoken to the state language. The Government furnished these primers free for about 10 years. Rev. A. R. Gray of Pasrur District was the first to have a class of 52 adults made literate by his own efforts as a result of Laubach's campaign. He has contributed a good bit towards literature for neo-literates. Rev. Yaqub Khan has also written primers and follow-up booklets. We believe that Dr. Laubach's psychology for teaching adults is unparalleled. He, with the UNESCO, has proved that the Roman script is far more efficient for printing, teaching, and learning, also that people learn how to read their spoken language much more

readily than the written or state language which they do not as a rule understand. Regardless of these facts the growing movement of nationalism has made itself felt to the degree that national scripts, although difficult and numerous, often having to be painstakingly written by hand, are the order of the day. Roman is not used in India and Pakistan for teaching except in the army and some in medicine. Missionaries too, were no longer taught the Roman while learning their new language, rather the various scripts.

Decades IX and X
Pakistan Is Born—Diversified Literacy and Literature in Egypt

In 1947 India gained her independence and was divided into India, East and West Pakistan. Economic stress compelled us to make work for many unemployed Christians. It was my particular interest to employ literate adults in teaching others. They were



The three cuts on this page are from pictures in the Laubach primer. The character that looks like a W with three dots above it is pictured as part of a fork. The other characters are associated with the words "key" and "horse."

paid in exact ratio of the material creditably passed by the reader. Many learned how to read in this way; however, soon there were insufficient funds to continue and insufficient honest examiners to oversee this contract system of teaching. Another step backward was that the Government sealed all the Punjabi primers, thus putting a halt on teaching people how to read their spoken language first. The West Pakistan Christian Council immediately produced some Punjabi primers which Miss Boyd and Miss Redman (of another mission) prepared. During Dr. Laubach's next to the last visit in Pakistan and India he helped with the preparation of a much smaller and more streamlined primer in both Punjabi and Urdu Persian script. Miss Eva Hewitt helped some of her Hajipura teachers write two follow-up books in Urdu. I was appointed to full time service for organizing adult education throughout the Pakistan church beginning in 1952. An interview with the head of the Government educational department revealed that the Government was relaxing its rule that Punjabi not be taught and gave us permission to teach people to read regardless of language and methods.

(*Continued on Page* 408)

Varied Avenues of Approach

HOUSEWORK AND HOMEWORK

MARY FRANCES DAWSON

HOW TRUE IT IS that these are changing times! Perhaps the day by day change is not noticed so much but if one of middle age thinks back to his childhood, comparing the manners and activities in the home with those now, he will be conscious of what great changes have taken place in 30 or even in 20 years. One making such a comparison here in Egypt finds greater changes taking place in a shorter time. The last 30 years, yes even the last 10 years, have brought tremendous changes in the life of the Egyptian woman. Many schools have been opened for girls; the doors of the universities have opened to young women. Young women are going out into professions —teaching, medicine, law, and many other careers. It is becoming common for a young married woman to continue to work after she has a family. There are now women's organizations taking an active part in the affairs of the community. Thus the woman is finding herself thrust into public life. Women have the vote and there are two women members of the National Assembly.

All of these things have a bearing on the home life. Women through their participation in activities outside of the home want to know more about the management of the home. There is another factor entering into their desire to know how to do the home work better and that is the difficulty of getting good servants. Servants are not as many, or as good, or as cheap as formerly. Many women are taking pride in doing their own work. Apartments are smaller and with the coming of labor-saving devices which many are acquiring it is possible for the wife to do her own work, even to the laundry. The mothers of some of the young newly married women rather shake their heads over their daughters' doing their own housework. But they take pride in it too.

What I have said refers particularly to the educated class living in larger towns. The work in home economics these years has been worth while and the present offers even a greater challenge. Young women with a vision of what home and family life may mean to a nation and the knowledge of how to apply science and art to the business of everyday living can do much toward helping to better the living conditions of the land.

The Egyptian Constitution, adopted in 1956, makes specific reference to the importance of the family and of the woman's role in society and in the family. Hence it is that there is a real interest in the matters of the family, standards of living, rights of children and women. Various women's organizations, individually and collectively, have been making study of such problems at the request of the National Planning Commission.

I WANT TO TELL you of just a few projects and meetings which will show you some of the possibilities in this field and how efforts in the field can reach out to the great rural areas.

In May 1956, a group of women in the Coptic Church in Mellawi, Middle Egypt, met to discuss what they might do to further the work of the church. Under the leadership of Father Shenouda they began to organize girls' clubs to teach them how to take an active part in church work and to reach into the community. The women visited villages; organized village nurseries; took an interest in teaching women village crafts

and helped them sell their work. They took up the matter of raising poultry and even supplied chickens to start a little flock.

Then in April 1957 a conference sponsored by an interdenominational group met in Minia. For two days some 150 men and women of Coptic, Protestant, and Catholic Churches of the Middle Egypt area met to discuss problems of home and family living. Relationships between various members of the family; engagement and marriage customs; child care; religious training; how to have the home more Christ-centered and church-centered; how to draw young people into church were some of the subjects taken up in talks and discussion periods. There were informal groups for subjects the people wanted to discuss, such as planned parenthood, schools, church cooperatives, and other matters concerning economic standards. The discussion showed an eager desire to know and do something about these problems. Ministers, priests, teachers, and lay men and women took part. It is a thrilling thing really that this group met and so quietly yet eagerly and lovingly took up these problems. It is hoped that such meetings may be possible in other areas.

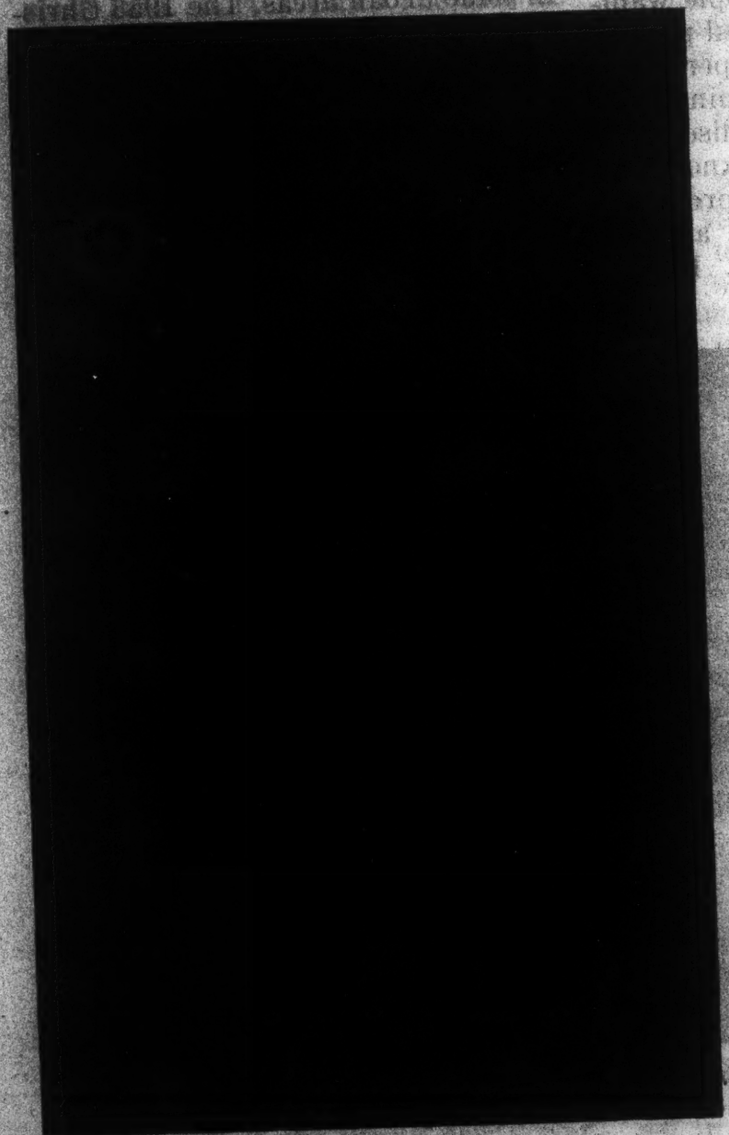
The Coptic Institute in Cairo sponsors groups in study of home and family life. Classes are held for young women of marriageable age. Miss Lydia Matta who works among the young women in Protestant churches in Cairo wants some trained leadership for this sort of training in her girls' clubs. Pastors of churches in both urban and rural areas are finding themselves called upon to be counselors on marriage and family life. Some feel the need of help along this line. The Government has set up several marriage counseling centers in some urban areas. The 1956 Christian Workers' Conference, attended by Bible teachers and church women, had as one of its main themes, "Christian Home and Family Life."

FOR SEVERAL YEARS now the Alumnae Association of the American College for Girls has been carrying on work in Um Khenan village out from

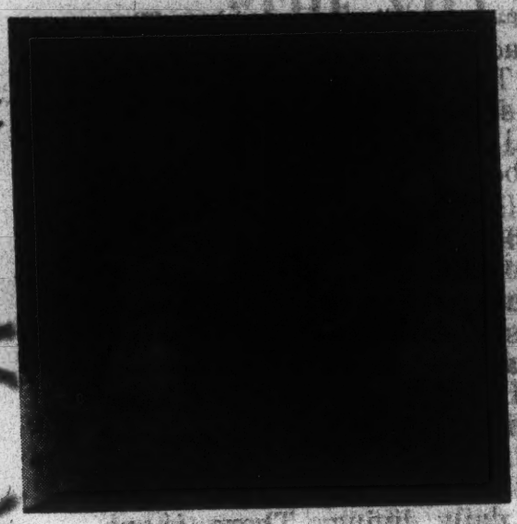
Nursery school in the village of Um Khenan near Cairo. This is a project of the Alumnae Association of the American College for Girls.

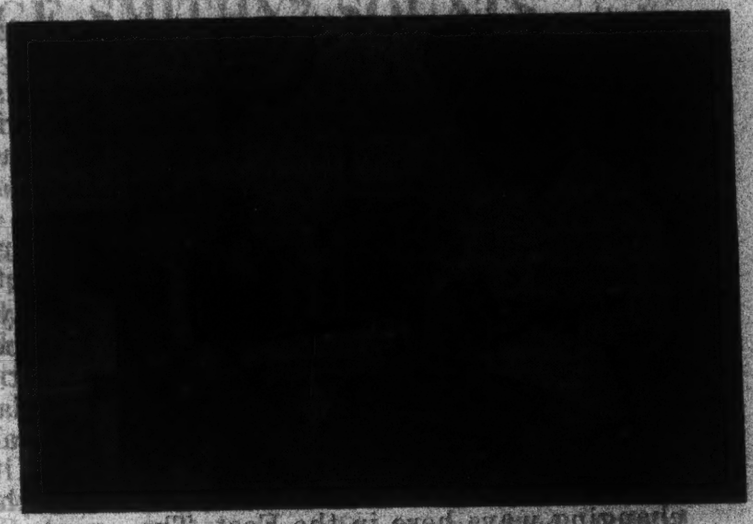
Cairo. Following a study of rural problems, they sought a place in which to do something constructive. Someone suggested Um Khenan so they visited, making friends with the villagers. The women said they would like to have some help in caring for their children. So a nursery school or day care center was opened. A young woman was given a few weeks' special training and has been the teacher for four years now. The center not only cares for about 50 children but some of the alumnae go out once a week to hold classes for the mothers. There are classes in sewing, cooking, reading, and discussions on other problems of a woman's life.

This year nine young women are finishing a four-year college course with their major study in home economics. The home economics work is at the American College for Girls in Cairo while two years of work are at the American University. They each have chosen some project where they did some investigation and field work. They pursued such subjects as "Diet of the Peasant" with study of families in a particular village; "Study of Diet for Pregnancy" with work among women at a welfare center in a poorer section of Cairo. These girls are interested in seeing if an adequate diet can be gotten on the pitifully small income of most

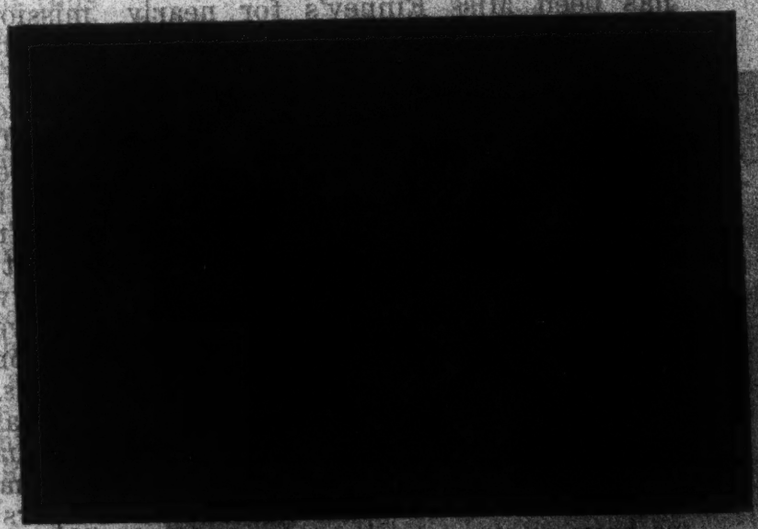


Bread arriving for children at Um Khenan nursery school sponsored by alumnae of American College for Girls in Cairo





Students in the foods laboratory at the American College for Girls in Cairo. Miss Mary Frances Dawson is head of the Home Economics Department.



In the clothing laboratory at the Girls' College

of those with whom they worked. Other subjects chosen were "Study of Finishing of Fabrics for Clothing in Egypt"; "Relationship of Adolescent Girl and Mother"; "Nursery Schools in Egypt."

In 1956 the Home Economics Department at the College for Girls sponsored a workshop where a group of women, Muslims and Christians, took up the study of problems of family life and family relationships. It is important that the women study family relationships in the light of their cultural background and also study them in light of the rapidly changing ways here in the East. The same department also brought in several village girls to give them six to nine weeks' training in caring for four- and five-year-olds. They went back to the village nursery schools. There is a great opportunity to begin some extension work through the rural areas, teaching the women how to better their conditions. Then there is the great field of writing, preparing simple material on home subjects in Arabic.

So you see there are really limitless possibilities and opportunities. Christ came to give life, life more abundant. As the message of His love and sacrifice is given by word and deed it must be given in such a way that it can be applied to every part of daily living. There is no better way to teach this than through working over the very business of living in the family group.

ADULT LITERACY AND BEYOND

(*Continued from Page* 403)

Egypt started having more diversified teaching for the adult classes and more concentrated, long-term classes. There, medical, agricultural, educational, and other qualified people, national and foreign, joined in their particular fields in the adult education center. Miss Marjorie Dye is taking more of the heavy load that has been Miss Finney's for nearly 44 years. Ethiopia and the Sudans are profiting some by the experiences of our older fields and are progressing faster than Egypt and India did in their earliest years.

In Pakistan the West Pakistan Christian Council is furnishing a full-time missionary for teaching the potential national writers how to produce literature for evangelism, Christian home, medicine, and agricultural needs, all in the vocabulary of the neo- and average Christian literate. The Methodist Church is paying Miss Wood's salary for this great service. At long last we are glad that we have an opportunity to get original writing printed, for translations do not fill the complete need. We praise that both in India and in Pakistan our seven presbyteries and the home mission field each have a full-time adult education national teacher. Besides this, each presbytery has its own committee to guide and cooperate with this national teacher. One missionary in each district acts as a consultative member on the committee of presbytery. We rejoice that, instead of the first doubts which were frankly expressed by the synod members concerning a mission-paid adult literacy teacher, now the loud and frequent cry is, "One teacher cannot do the job, send us more." Everywhere that adult literacy classes have been successful there is definite progress in the desire to have schools for children and church buildings, as well as many other signs of spiritual deepening. Praise too for the many volunteer, unpaid, reader helpers throughout all our mission areas.

Varied Avenues of Approach

"THE VILLAGE SMITHY"–SQUATS

MRS. EMERSON McBANE

DRESSED in a coarse homespun shirt, two yards of unsewn material wrapped around to form an ankle-length skirt, and similar heavy material thrown over his head and shoulders for a coat, Pakistan's tiller of the soil is very much as he was one hundred years ago, when the first United Presbyterian missionaries arrived at the scene of their labors. God has called the majority of the members of the Pakistani Church from among the farmers—not the landowners, but the serfs. Generation after generation they have been dominated by the former class for whom they have worked. Their minds have been steeled to think of themselves as the "underdogs," and in order to eke out a bare existence they have consented to do the most unpleasant and filthy tasks for their masters from whom they frequently receive less than their deserved wages.

This picture is not quite this bleak for all, because recent years have brought education and other occupations to many. However, for a large percentage, a poverty-stricken existence still looms ahead. Christ has brought them a new hope; and the faith of many in the face of flood after flood causes a missionary to ponder whether or not his faith would be equally strong were it thus tested. However, even for many of our church members who are born-again consecrated Christians, there remains a constant struggle for the bare necessities of life, and none of the luxuries. Since the partition of India and Pakistan in 1947, more and more of the Christian community have been forced to abandon farming as a means of livelihood. Unfortunately they know no other occupation, and thus there is a need to train young men in a trade which will be a credit to the Christian community and help to make this poor church self-supporting. This then is one of the motives for approaching the missionary cause by means of a trade school such as the Boys' Industrial Home and Technical School at Gujranwala, Pakistan.

THE OTHER REASON for the industrial approach in the missionary effort is in no way secondary. Each generation of Christians must be evangelized. With from 12 to 35 villages in each pastor's parish, the task is gigantic, and many laymen are needed. The BIH makes an effort not only to produce skillful tradesmen, but to teach the boys to be witnessing laymen who know their Bibles and will be real assets to the church. Frequently new converts find their first Christian home in the BIH.

Several means are used to help the students to grow spiritually. Were you to pass near their boarding house at bedtime, you would hear 50 voices singing one of the Psalms of David as the drums beat out the time, and the tiny hand organ plays the melody.

Each school day is also commenced with a worship service—this time in the chapel. The thoughts of the students and staff are led by the teachers in turn. Two hours each week, boys are excused from their shop work, in order to meet in small

BIH boys singing the Psalms with drum and hand organ

groups about the Word. Memorization of key verses on certain subjects equips the boys to witness to others.

Each Wednesday evening, a group of 20 to 25 gathers in the missionary's living room to prepare a lesson to teach the following Sabbath in the nearby villages, which the pastors cannot hope to reach on the Lord's Day. Because the audiences are mostly illiterate, the BIH boys use Primary pictures to make the stories more vivid, and endeavor to teach memory verses so that those who cannot read the Word will have a little of it in their minds. Even a withered elderly grandmother is delighted to receive an old Christmas card or a Bible picture as a reward for learning the verse, and many are able to recite four or five such verses which they have recently learned. The Gospel Team boys cycle out each Sabbath morning about four or 12 miles, and certainly it is a joy to see their continued interest week after week, even in the hot summer months.

Saturday afternoon is the only free time the boys have to go to town, or do something of their own choosing, but two or three of them find great pleasure in spending the time leading children to know Christ better in two of the slum districts of the city. A crowd can always be gathered around the flannelgraph. One evening one of the boys had really caught the vision as he remarked coming home, "The adults don't seem much interested, but we'll have a different church when these children grow up."

ALTHOUGH AN EFFORT is being made to train lay leaders, nevertheless the BIH is an industrial school, and the majority of a student's time is occupied in learning his chosen trade. A boy may come from a mud home in the village, where modern hammers and wrenches are practically unknown, and commence to learn the Master's trade of carpentry. Two recent graduates in this department have come from the Home for Untainted Lepers' Children in Rawalpindi. They and others who have graduated from this shop are earning four times what their fathers earned. The furniture, often copied from mail order catalogs by these lads, any reader would be proud to own.

The idea is still rampant in this land that soiling one's hands is beneath the dignity of anyone with a little education, so it is often difficult to create a desire in the heart of a boy to become a machinist. Pakistan is developing industrially very rapidly, and there are great opportunities along this line, as more and more Christian boys are coming to realize.

The blacksmith shop would no doubt create a puzzled expression upon the face of a Western visitor. Pakistanis prefer to work squatting on the ground in a position which would be torture to an American, and therefore anvils and forges are usually on the floor level. The teacher in this department is one who used to name Mohammed as his prophet, and consider Christ only as a good man. His new faith cost him a wife and child. However, God has been good to him, and given him a lovely Christian wife, and baby boy, as well as many invitations to witness about what the Lord has done for him.

The school's best educated boys, that is, those who have finished high school, enter either the machine shop or else the electric department. Those with only a fifth or sixth grade education may join either the tailoring or the shoemaking classes. The sewing machine is placed on the floor, and turned with the right hand as the left hand guides the material. The shoemaker also works without a bench, and therefore his bare toes prove beneficial in holding the shoes as he works.

Your prayers are earnestly requested that every student in the BIH may become a tradesman of whom Christ would be proud, and a born-again witnessing layman.

Varied Avenues of Approach

NATIONALS SHOULDER RESPONSIBILITY

BEVERLY J. DAY

"TIME FOR A CHANGE" has become a byword to American radio listeners, and it seemingly has become the motto of the Eastern world as well. One does not often have the privilege of witnessing the birth of a new nation, yet even those of us who have been in the Sudan for five years or a little more have been able to follow the stages of this country's evolution from supervised childhood into independent young manhood. We have seen its rejection of parental authority and its selection of its first Prime Minister. We have seen the departure of the Governor General followed by the election of a governing commission and Parliament; the substitution of a national army for a foreign one; the issuing of new currency; the composing of a bold new national anthem. Although still conforming to the basic pattern set up by early administrators, everything around us is new.

Do not think, however, that all agree that it is time for a change. People from all nationalities, all walks of life would go back to what used to be, clinging to all that was familiar and secure. It is easier that way. Those things one is used to doing require little effort, little thought. Missions find this is true too. It requires much thought and planning to effect changes, however slight they may be—and so, being busy anyway, we go on following the program and patterns that have been established for us over these 50 years here in the Sudan. Nevertheless, from time to time there are upsets in the smooth-running program which have made some realize that perhaps someday Western workers may be less welcome, their influence less great. It was in one of these moments of critical observation that the Khartoum North plan was conceived.

If you have followed the yearly reports of the Girls' Boarding School in Khartoum North, you will no doubt recall that the institution was founded 50 years ago—the first real school for girls in the whole North Sudan. You would remember that its original task was threefold—to give instruction in academic subjects, to train girls to be good homemakers, and to bring them a knowledge of the Gospel of the living Christ, their Savior. Today those aims are basically the same, although slightly less emphasis is put on the home-training program, perhaps due to the great change which has taken place in the general standard of living in these past four or five years. In spite of the ever increasing number of government schools, there continues to be a demand for education in Christian-supervised institutions. Because there is this desire, this demand, many foresighted people have felt that there would be little point in running the risk of sacrificing these institutions and all they stand for to outside direction, should the day come when Western leadership is resented.

To insure the future of the school —in so far as such is possible—it was decided to turn the directorship of the school over to a triumvirate selected from the experienced members of the staff. Two members of this new committee were, at the time, in America taking special courses in educational methods, and they became the principal and vice-principal in charge of administration and curriculum. The third member of the committee was the secretary who had been responsible for the collection of monthly school fees and for public

The writer of this article was married on Feb. 8 to Mr. William Major. Best wishes!

Miss Naima Simaan, principal in charge of secondary and intermediate classes at Khartoum North Girls' Boarding School

relations along with this. To her secretarial duties was added the task of being school treasurer and accountant. Contact with the Mission and its policies was provided for in this plan by designating a missionary-teacher as a fourth member of their committee in the capacity of an advisor, rather than as a co-director. In order to encourage independent thought and action on the part of the new administrators, a younger missionary, who was almost totally unfamiliar with the workings of this particular institution, was selected as the fourth committee member, her actual responsibilities being to teach a full schedule of classes and to supervise the boarding department. This committee is assisted in its tasks by the local school committee, made up of members of the Evangelical Church along with one other Mission representative.

In putting the plan into action, the greatest problems came, not from the teachers and pupils, but from the parents, the majority of whom seemed to feel that no matter how lowly a title the resident American might bear, it was she who held absolute sway in any and all areas of school business. However, since passing the buck is an integral part of Eastern culture, a year of shrugging shoulders, staring blankly, and redirecting them to the proper authorities has greatly reduced this tendency to consider the missionary as the supreme authority. Now, after a year and a half, the majority of parents who are continually in contact with the school seem to accept these nationals as the school's directors, and to respect them as such.

This period of time has seen a change in the administrators as well. Learning to direct an institution as large as this, and to anticipate its needs and problems before they arise is a tremendous task—a task made more difficult by the lack in the average Easterner of even that elementary organizational ability which the Westerner acquires as a matter of course throughout childhood and adolescence. Constant contact with Americans over a period of many years has given these new directors a great advantage, yet many times in the course of the year it has been necessary for the missionary to seem sometimes disinterested, sometimes uncooperative in order to encourage this independent thought and self-reliance that is so essential in good administrators. Time after time occasions arise where direct interference would be more efficient; however, resisting many of these impulses to take over has effected a growth in knowledge and administrative ability that has warranted the temporary sacrifice of efficiency in minor areas of the school's over-all program. It is too early for us to claim complete victory in our new approach. Thus far it has proved itself both justifiable and desirable academically; its real success will be determined by whether the school's spiritual leadership keeps pace with its academic progress.

No attempt at change can succeed without popular support, and this popular support is not only Sudanese, but yours—support that has its incipience in unceasing, consecrated prayer to the God who rules over all—everywhere.

Varied Avenues of Approach

EDUCATION–FOR NUER GIRLS!

MARIAN FARQUHAR

WHEN MY GRANDFATHER DIED after a little more than 90 years of life and I thought of the change he had seen and been a part of from the middle of the last century to the middle of this one, I was overwhelmed . . . and I thought "Dear Lord, don't let me have that much change to assimilate. . ."

Yet even in 12 years in the Sudan, change in some respects is incredible. Last week Mary (Smith) and Vandy (Eleanor Vandevort) spent the weekend in Khartoum; it has always before taken us a week to get there. Mail every few days and one day we got morning and afternoon deliveries; we have gone five and six weeks without mail here and three is almost the norm. Airplanes. Mission Aviation Fellowship . . . and great blessing from both the service and the personnel. My first month at Nasir I had only a kerosene lantern by which to work at my desk; now we have 100-watt bulbs in several strategic places. Electricity.

One of the most significant "new approaches" that has reached us was the visit of the Gospel Recordings team which made tapes of the message of Life in each language of our area (as well as *much* of the rest of the world) and has sent them back to us in records. These are to be sent out to distant villages where the missionary rarely goes and never stays long enough and never speaks as well as one of their own tribe. One has only to understand the message on the disc and watch the faces of the listeners to know that the Spirit Himself helped in the making of them. (And to be privileged to be a part of that making and to know the members of the team was blessing beyond measure.)

But have the Nuers changed? Yes. . . . At the first province-wide teachers' institute sponsored by the Government in 1946, the Nuer men said emphatically that they did not want their wives, daughters, sisters to know how to read. Did that not make women proud and lazy? And much later than that when I had persuaded three teachers' wives to come for reading, one reported that after two weeks of coming her husband was beating her for it. I didn't believe her story since I had talked with

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Miss Marian Farquhar as she looked last summer at the WGMS Convention in Indianapolis. Would you guess she has spent 12 years in the Upper Nile as a career missionary?

FOREIGN AND EXCHANGE STUDENTS

FAYEZ FARIS

"HE WHO DOES NOT know you will misunderstand you," thus says a common Egyptian proverb.

However, you may know somebody only through hearing or reading about him. This gives you rather incomplete, and probably inaccurate information. You may meet somebody in a public gathering, or in a formal meeting, and yet this is not really knowing him. The best way of getting to know a person is to go and stay with him at his home. There you can get to know him well. You can find out how he thinks and the way he lives, the kind of books he reads, the sort of food he eats, what makes him happy or unhappy. In short, a person's home is the best place to become acquainted with him and to understand him well.

This is one of the methods of the new approach towards improving human relations, whether in political, social, or religious fields. Instead of sending books and pictures from one nation to another in order to establish friendship and good relations between their peoples, nations have begun to exchange men and women. When they visit and study abroad, they can read things that could not be written in books, and see things that could not be shown in pictures or films.

In such manner the idea of foreign exchange students was introduced in our churches. Christian groups and Boards of Education or Foreign Missions in home churches began to invite nationals from various mission fields to study and visit the mother churches. The result was wonderful.

Such an approach was not only desirable, but also necessary to promote mutual understanding. It made it easier to discuss matters, and the danger of misunderstanding—which is very likely to happen between people of different cultures and backgrounds—was taken away, or at least lessened to a great extent. A program of exchanging students or aiding foreigners to come and study in a country like the United States of America, Canada, or England, helps these students to have new insights that never would have been gained had the foreign students not been able to visit such countries. A person finds himself in a very different environment and begins to look around him to study and learn many new things from the way of life that he notices. People are sometimes so affected and influenced by a book they read or a lecture they hear that their minds are changed. How great is the influence when one not only reads, but also sees and hears!

Not only do those who study abroad grow in their deep insights, but the scope of their knowledge is widened. Thus they learn to appreciate things which would have meant nothing to them before.

One of the main purposes of sending students abroad is to train them to be leaders in the various fields of service. Having secured the necessary knowledge and techniques, and having experienced several types of work in their visits, these exchange students try to adapt what they learned and experienced to fit the conditions of their own churches. Thus new ways of work are introduced in their churches at home.

Living abroad in a different environment reflects some real benefits on the character of the student. He gets some self-confidence and courage which will help him to imitate new ideas and put them into practice. It helps a person to be outgoing, friendly, and sympathetic—qualities that are most needed in a leader.

Yet one does not like to leave the impression that it is only the foreign

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Rev. Fayez Faris is the pastor of the Second Coptic Evangelical Church, Minia, Egypt. He did graduate work at Princeton Theological Seminary.

TRAINING NATIONALS ABROAD

LALL MOTI LALL

THE METHOD of evaluating any effort, movement, organization, or experiment suggested by the Word of God is "By their fruits ye shall know them."

The experiment of sending nationals to the United States of America for higher training to make them more effective Gospel messengers to their own people is no longer in its infancy. We have had Pakistani people trained for educational ministry, medical ministry, and evangelistic ministry. What has this training done to those who went abroad? The usual fear expressed is that the churches in America may spoil them through their love. Thank God that that has not happened to many of our men. They are back in their jobs. We did not have a single casualty. None of these men left their jobs to find greener pastures because of their higher qualification. This is very creditable because in our country foreign-trained men could easily find much more lucrative jobs. We praise and thank God for it.

Professor M. A. Q. Daskawie, now principal of Gordon College, pioneered in taking advanced studies in America. Lall Moti Lall, Rev. Yaqub Khan, and Dr. Mabel Massey were the first trio to receive their training abroad. They are all back on their jobs. Dr. Massey is in Memorial Hospital, Sialkot. Rev. Yaqub Khan is in our Seminary. Lall Moti Lall is still the principal of the Christian Training Institute, Sialkot. Then followed Rev. K. L. Nasir, Miss E. Williams, Rev. Nazir Alam, Professor S. D. Luke, Professor S. J. Imam Din, Professor Eugene Nasir, Rev. Y. K. Asim, Mr. H. L. Hayat, and Mr. William K. Mall. All of these men and women are serving in our own institutions. They are a great asset to our church. Their services are much more effective because of the training they had.

I have a very strong conviction that, in a Muslim land, whatever we do as Christians should be first rate. We must do a job in a way that our Lord would be proud of. It is a great challenge to us as Christians in this land. Thanks to our Lord Jesus Christ and churches in America that have equipped us to do this! The experience we have had so far with this experiment is very encouraging.

What has this training meant to us or, to be more specific, how has it helped us to be better and more effective servants in the Kingdom of our Lord?

It has given us a vision of the service we could render through our specific ministry to the total program of the Kingdom. For instance, it has shown me what place the CTI has in the total program of the church. I must confess that, before my trip to USA, I worked as an educator trying to uplift a suppressed community through education. I never realized very clearly that my job was to win souls for the Lord and train leaders for the church. It has helped me to be a better teacher in my classroom, a better administrator as principal of this great institution. I am sure my other friends who have been abroad would acknowledge this debt they owe to their training abroad.

Fellowship with the leaders of a mature Church has taught many of us what it means to be a church leader. I personally owe a lot to such happy fellowship with church leaders in general, and faculty and students of the Pitt-Xenia Seminary in particular.

Living in a young church faced with all the problems of poverty, illiteracy, of being a political minority, one is apt to get discouraged and

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United

Presbyterian Women's Organization of the Presbyterian Church, U.S.A.

Ganado Has a Future

FLORENCE E. LUDY

THE CHURCH'S concern for the welfare of the original American has held a prominent place in its mission program from the beginning. Presbyterian history is studded with heroic ventures to the Indians.

Azariah Horton, the first officially commissioned Presbyterian missionary, started work more than two hundred years ago among Indians on Long Island. Since that time the Presbyterian Church has continued to be interested in the Indian peoples of the country, and following the Civil War attention was directed particularly to the West. Today more than one-fourth of the total Indian population of the United States is in Arizona.

For over half a century the Navaho people of northern Arizona have benefited through the ministry of the Ganado Mission. In 1868 the Navahos surrendered to the United States government under agreement that promised suitable school facilities, a promise that was not carried out with any degree of adequacy until the past five years.

In 1901 Mrs. Charles Bierkemper, wife of a Presbyterian missionary, opened her home to start "schooling." In 1906 the Presbyterian Church officially began educational work on the Navaho reservation, and in 1910 Sage Memorial Hospital was added to its ministry. As public schools gradually became available, lower grades were dropped and high school curriculum was added. From nine students in 1926 the high school division has increased to one hundred and twenty. The high school building erected in 1949 was the gift of Presbyterian women through Opportunity giving. Sage Memorial Hospital has made a tremendous impact on the health and spiritual advance of the Navaho people as it exemplifies its slogan "To cure, sometimes; to relieve, often; to comfort, always."

Dr. Joseph Poncel, superintendent, has said, "A high school diploma on the reservation is the equivalent of a doctor's degree anywhere else in the country." This statement becomes even more significant for the Navaho boy and girl today who face new opportunities offered by the Navaho Tribal Council for higher education.

New wealth has come in recent years to the Navaho tribe. Economic ventures on the reservation in oil and uranium have brought large sums of money to this tribe. The guiding intelligence of their Tribal Council in using this money wisely has prevented the quick squandering of this wealth by individuals. The Council has set the money up in a Trust Fund to provide scholarships for Navaho boys and girls for education at the college level.

Recently Dr. Poncel asked this council for guidance regarding the future of Ganado High School. Its answer to him is indicative of the prestige this mission school has attained. In short, it said to him, "Continue your school; keep the curriculum as it is to help prepare our boys and girls for college experience; the government schools give them only vocational training, and if the Navahos are to have a secure future our boys and girls must be trained today as our teachers, doctors, and nurses of tomorrow."

Over fifty per cent of recent Ganado graduating classes have gone on to higher education with the help of mission scholarships. The future for our graduates grows brighter as the Navaho Tribal Council joins with the church in advancing a program to develop strong leadership for its people.

SERVE

The Women's General Missionary Society of the United Presbyterian Church

Among Indian Americans

DAVID F. GORDON

IN THE SUMMER of 1952, the Rev. and Mrs. Fred Patterson, United Presbyterian missionaries, moved into the new cinder block mission house on the hill overlooking Oljato Wash, in Oljato, Utah. The three previous years they had worked with the Andrew McGaffins at Kayenta, Arizona, by permission of the Presbyterian Board of National Missions. About a year after they moved into Oljato, an adequate water supply was tapped. This made it possible for the Government to establish a one-room trailer school.

During the summer of 1953, my wife and I came out to the mission on a sort of extended honeymoon while I did my summer field work for Seminary. We liked it so well that in June, 1956, we and our two children (now we are five) arrived at Oljato to join the Pattersons in the work.

We arrived just in time for a busy summer. The work camp was scheduled to erect the Oljato church in August. The first of July the contractor finally poured the foundation of our interpreter's house, in which the feminine portion of the work camp was to sleep. On August 5 the construction of the church began and three weeks later the campers left us a building essentially complete.

The last weekend of September, the members of the mission planning committee and their wives arrived for the dedication ceremony at the morning service. The Navahos joined in a response prepared by the Wycliffe Bible Translators in Navaho and read by Cecil Todechenee, our interpreter.

During the month of May, 1957, we had the opportunity to attend Navaho language school conducted by the Wycliffe Translators. Now we are beginning to have an idea of how much there is to learn.

After we returned from vacation this past summer, the Pattersons were whisked off to Kayenta to replace the departing McGaffins, until a new man can take over. At this writing the population of Oljato stands at 29, six of whom are away at school. Of this number, the mission staff and their families represent one less than 50 per cent. Yet Oljato can boast a church, a school, a store, and an airstrip. Also it comes close to having the highest per capita dog population in the nation.

The work of the mission has grown from a handful in a temporary meeting place to a church whose membership is 16 baptized Christians. Five of these are away, one couple being interpreters for the Presbyterian mission at Tuba City, Arizona, and another couple attending Bible school in Cortez, Colorado, at the Navaho Gospel Crusade. Two services are held each Sabbath, one in Navaho in the morning and one in English in the evening.

Today there is not so much demand for taxi and ambulance service as formerly, probably because of the many pick-ups owned by Navahos themselves and the Seventh Day Adventist hospital at Goulding's across the mesa. This gives us more time and opportunity to go out visiting in the camps. There is still a great demand for used clothing and the U.S. surplus commodities, for which we are a distribution point from Utah.

There is a crying need for the Gospel among these people. Ignorance, superstition, newly-found money, and drink are Satan's weapons against these Americans. Will you join us in prayer for them?

THEME FOR THE YEAR:

The Changeless Christ for a Changing World

Worship Service for April

"I Am the Resurrection and the Life"

MRS. HARRIS J. STEWART, New Wilmington, Pennsylvania

Scripture: John 11:25; John 20: 11-18; I John 1:1-3.

As the material for this worship service is being prepared and written, there still ring in our ears the words of the angels as they announced the coming of the Lord Jesus Christ into the world, "Behold, I bring you great news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord." And there re-echo the words, "Joy to the world, the Lord is come; Let earth receive her King." What joy there is in the hearts of Christian people all over the world as together we celebrate His coming into the world.

Between the time of His coming as a babe, and His being raised from the tomb, (heralded by angels at both events), there is much to claim our thought concerning His life, and His work. We think of Him as a boy of twelve years reminding his parents, "Did you not know that I must be in my Father's house?" Later at his Baptism, when John the Baptist hesitates, he says, "Permit it to be so now." We remember the marriage in Cana of Galilee, when the water was turned into wine; the healing of the man born blind; and the raising of Jairus' daughter. Is it any wonder that he is able to say to Martha, as He does in John 11:25, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die"? What an astounding statement! One that can be made only by the Eternal Son of God.

The Hindu bows down to his idol of wood, or of stone; no life, or power, to help him to overcome the trials and temptations of life, or to forgive his sins; no hope beyond the grave. He gropes in his darkness, while we sing "Up from the grave He arose, With a mighty triumph o'er His foes; He arose a Victor from the dark domain, And He lives forever with His saints to reign. Hallelujah! Christ arose!"

Then there is the Mohammedan, who counts Jesus among the Prophets, of whom Mohammed is the greatest. We are told that two-thirds of the population of the world, counting these and other false religions, know not Christ as the "Resurrection and the Life."

What does it mean to you and to me that our Lord Jesus Christ arose from the grave? Perhaps we should repeat more often, both privately and publicly, the Apostles' Creed: "I believe (the Lord Jesus Christ) . . . was crucified, dead and buried; the third day He rose again from the dead . . . I believe in . . . the forgiveness of sins; the resurrection of the body; and the life everlasting." This fact should help us to remember:

"We serve a risen Saviour, He's in the world today;
We know that He is living, whatever men may say;
We see His hand of mercy, we hear His voice of cheer,
And just the time we need Him He's always near.
He lives, He lives, Christ Jesus lives today!
He walks with me and talks with me along life's narrow way.
You ask me how I know He lives? He lives within my heart."

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LETTER FROM THAILAND

FLORENCE HAYES

On my one Sunday in Thailand, Dr. and Mrs. Kenneth Wells took me to some of the churches in Bangkok. Among them was the large Swatow Chinese Church, with a church school that was a community in itself.

The Christian bookstore, in the center of Bangkok's business district, is not only "the most beautiful bookstore in Asia," as someone calls it, but the most attractive one I've seen anywhere. Decorated in traditional Thai colors, its walls are scenes from life in Thailand painted by a local artist. Christians come here for books, leaflets, and other helps for church and home study. . . .

From Bangkok, I flew to Chiengmai with Miss Helen F. McClure, formerly principal of Dara Academy and director of the Mission Language school in Chiengmai, then assisting in language training for new missionaries.

Here I visited institutions I had long prayed for, but known only by name: Prince Royal's College for boys, Dara Academy for girls, the McGilvary Theological Seminary, and the McCormick Hospital, the largest and oldest Christian hospital in Thailand. This hospital, which has an extensive program for the treatment and prevention of T.B., draws patients from all over northern Thailand. It was here that I met Miss Sivili Singhanetre, director of the McCormick Hospital School of Nursing, Midwifery, and Public Health, also of the hospital nursing service. Miss Singhanetre, a graduate of Dara Academy, went to Peking (China) Union Medical School on a scholarship for her nurses' training.

Miss Singhanetre comes from a distinguished Christian Thai family who are making outstanding contributions to their country. One of her brothers, Dr. Chinda Singhanetre, is director of the McKean Leprosy Colony out of Chiengmai, which serves some 500 patients. Through a vocational therapy program related to a number of missions in Thailand, Dr. Singhanetre and his staff minister to approximately 7,000 patients. Those in the Colony who are able to work were all happily occupied the day of our visit. Neat rows of little white houses were homes to the many, who, incapacitated for work, sat in their doorways, smiling cheerfully.

After studying medicine under Dr. Cort in Thailand, Dr. Singhanetre went to Peking Union Medical School for graduate work, later coming to the United States for further study at Johns Hopkins University. During this time his wife worked in the hospital there. Mrs. Singhanetre, a former nurse, was graduated in 1926 with the first nursing class, and married to Dr. Singhanetre on her graduation day.

I later met a sister-in-law of Sivili and Dr. Chinda Singhanetre, the widow of Intawn Singhanetre, the oldest member of the family. He was a lawyer, and, in his day, the only Christian Member of Parliament.

When Mrs. Singhanetre was a student, the one school for girls went through the 10th grade only. After she was married and her first baby was born, the school added two more years of study. She went back to complete her training.

It was after her marriage that Mrs. Singhanetre began studying law at home, traveling to Bangkok three times a year, her small baby in her arms, to take her examinations. She had two children by the time she finally received her law degree.

Mrs. Singhanetre not only practices law, but since 1947 has taught courses on the laws concerning medicine and nursing service. She is also an elder in her Church, is active in women's work in the presbyterial society, and is a member of the

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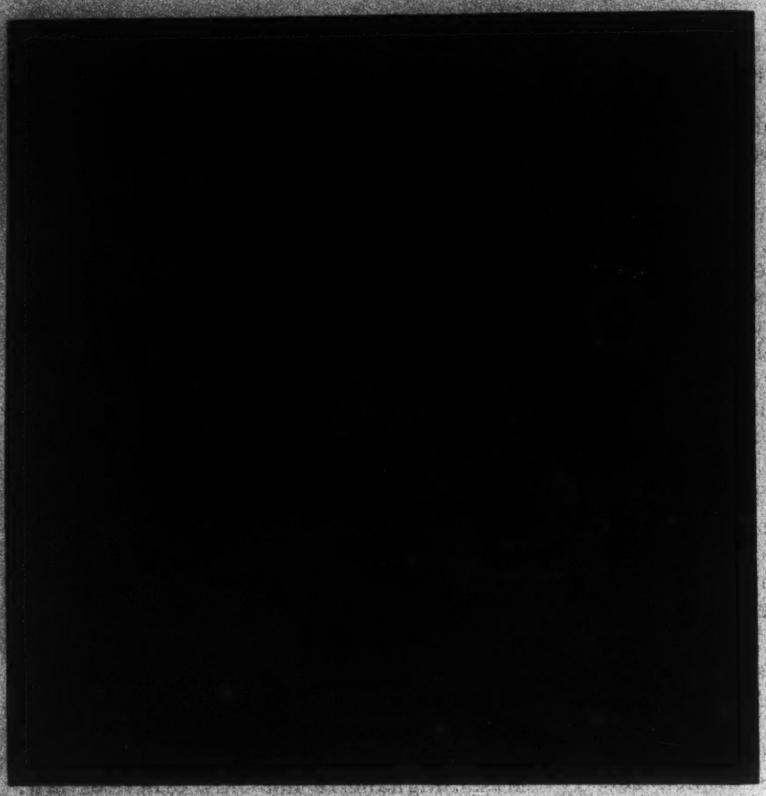
Christian bookstore in Bangkok

Mrs. Hayes, editor of Outreach, the magazine of Presbyterian U.S.A. women, last spring made a trip around the world. She reported her observations in a series of letters from the Orient. She has graciously permitted one of these to be reprinted from Outreach.



Women came from various areas of the church to participate in the WGMS Leadership Conference and carry back information and inspiration to every local congregation. Only a few are shown: Mrs. William W. Whitlatch, Canton, Ohio; Mrs. E. Marcellus Nesbitt, Beaver, Pa.; Mrs. William A. Walmsley, Los Angeles, Calif.; Mrs. Dwight Russell, Salem, Ore.

INFORMATION, PLEASE!

MRS. SAMUEL B. COPELAND

FORTY-THREE HOURS after 34 women from all the synods had greeted each other in Pittsburgh on Jan. 21 they were saying good-bye. Except for two short periods of sleep and three meals a day, they were kept busy learning. Devotions appropriate to the occasion were provided by members of the Women's Board, the WGMS president, and a Pittsburgh representative of Presbyterian women. Plans complete and incomplete were presented and discussed. Explanations of denominational problems affecting U.P. and U.S.A. women, our whole Church, and the new denomination gave a sense of confidence in our past and present leadership, and a feeling of security about that which lies ahead.

Many recent changes can be traced to our rapidly changing world. For example, the rise of nationalism abroad has resulted in the independence of the national churches in our fields; and in America, the State's assuming educational services in Frenchburg and Ezel, Ky., has taken away the need for our schools, enabling us to have a beautifully situated home in the hills, with Miss Mary J. Campbell one of the guests. Our medical and evangelistic work in those two places remains unchanged.

We shall make haste slowly in regard to changes in women's work in 1958. Our Thank Offering, our Magazine Shower at WGMS Convention time, our monthly programs are to proceed exactly as in the past; moneys are to be sent in as usual. Then in 1959 we shall have a program planned in cooperation with those who will form the new denomination with us, and our new prayer cycle will include all the names and stations of all our missionaries—a sizable small book instead of a pamphlet.

One of the deepest impressions gained from the two-day study was the

Miss Mildred Roe, executive secretary, told of Presbyterian women's work in the field of Christian Education

widening of our mission horizons. Folks who like to travel will have a chance to go on church-sponsored seminars to various American mission fields. These will include Alaska and the West Indies. And those who do their traveling overseas will meet our representatives in the countries with which we are most familiar, plus Japan, Korea, the Philippines, Thailand, Indonesia, Malaya, the Middle East, Europe, Latin America, and parts of Africa.

This year our sister denomination is bringing 25 women from many countries to visit the churches in America, and some of them will be guests in our own churches. Dr. Donald Black pleads that as we meet these visitors, we think of them not just as products of mission work, but as part of the Christian family who can teach us more than we can help them. This will be the first of many chances to meet the nationals of countries with which we have very slight acquaintance, and they can help us understand their part of the world if we are willing to learn. It is to be hoped that the woman who thought Brazil was somewhere near Little Rock will be among the group, and find a Christian welcome which will wipe out the stigma the "Little Rocks" in America have produced.

The Commission on Ecumenical Mission and Relations (successor to the Foreign Boards) hopes to send out 500 missionaries in its first five years of existence, but it cannot do so without the help of local church women in recruiting mission nurses, teachers, and doctors. We have been lax in talking to dedicated young people about devoting their lives, and in this area we must now apply ourselves.

A widening opportunity for women to serve will come in Christian Education which rates along with Ecumenical Mission and National Missions (Foreign and American). Our Women's Board has heretofore attended to much that comes under this heading, such as scholarships, grants to our Seminary, Temperance and Social Education work. The Women's Department of the denominational board will now sponsor leadership training, have a share in the Westminster Foundation which ministers to students in 114 non-church-related colleges, in the scholarship plan for 600 students electing full-time Christian careers, in radio and TV programs, as well as in the fields of temperance and race relations. Fifteen per cent of the total denominational budget for Christian Education will be the responsibility of the women. The challenge seems staggering—but inspiring.

It is a matter of pride that in the field of education our Knoxville College was one of 18 southern schools to be accredited by the Southern

Association of Colleges this year, making it the only such school in the new denomination. Its capacity will soon be six or seven hundred students. Warren Wilson Junior College, near Asheville, N.C., is a tri-racial school with white, colored, and Oriental students who help to earn their education on the campus. Boarding schools for Cubans, Indians, Negroes, and other racial groups will be part of our program, and our present roster of six colleges will be enlarged to include nearly 50.

We are happy to know that our denomination provided 10 new churches last year, with three more under construction, but were a trifle breathless at the thought that our new Church will have a goal of 100 new churches in our first year of union. One change will be that this work will be under the supervision of the presbyteries and synods in whose bounds the churches are started. Through the Board of National Missions, women will have part in the difficult industrial and "inner-city church" work, along with a ministry to Spanish-speaking peoples, Orientals, ranchers, and migrants.

Most of the women's giving in the new Church will go to continuing projects which receive support year after year; a smaller amount will go to "Opportunity Projects"—projects which may receive support for one year only. We are somewhat familiar with this work under another name, as our Women's Board applied our Life Memberships to an interesting group of projects which differed with the year.

In 1959 there may be some change in methods; there will be no change in message. If there is an emphasis which is partly new for both churches, it is the emphasis that mission work of all types is the responsibility of every man and woman, boy and girl in the new Church, and not the task of a select few. Losing none of the mission values we now hold, we shall find ourselves gaining in world vision and opportunity. When the prospect seems too immense and tempts one to retire from the field, remember the testimony of a woman from one of the churches abroad: "So often I hear my gentleman friend, the Devil, say to me, 'Clara, you have done enough.' But then there comes Another Voice, 'Clara, keep true!' May I never mix the voices."

WORSHIP SERVICE FOR APRIL

(*Continued from Page* 418)

Jesus said to Mary Magdalene at the tomb, "Go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God." He also said, "I am the way, the truth, and the life," and "Because I live, ye shall live also." The entire 14th chapter of St. John's Gospel is full of the "Greater works than these shall ye do because I go to the Father." It is the promise of our resurrected Lord. Let us claim this promise; live as though we believed it; obey His commands, and thus glorify our Father in heaven, and honor the Son, who sits at His right hand to intercede for us.

With the Apostle John, let us faithfully proclaim "that which we have seen and heard," so that we may have a fuller, a more complete, fellowship with the Father, and with His Son, the Lord Jesus Christ; and ever remember His last command to "Go"—"Other sheep I have, which are not of this fold; them also I must bring."

Ours is the Living Christ, the Risen Christ; a glorious message to give to the world. He is indeed "the Changeless Christ for a Changing World."

MISS FULTON CHOSEN AREA SECRETARY

BY A RECENT action of the Women's Board, Miss Evlyn W. Fulton, the executive secretary-treasurer of the Women's General Missionary Society, will be released June 1, 1958, from her present duties to assume a position as an Area Secretary for the Commission on Ecumenical Mission and Relations of the new United Presbyterian Church. After Mar. 1, along with her duties in the WGMS, the Women's Board is lending Miss Fulton to the Board of Foreign Missions of the Presbyterian Church U.S.A. part-time, so she can spend some time in New York becoming acquainted with her new duties.

Miss Fulton is well qualified for this new work. She spent one year as a special-term teacher in the American College for Girls, Cairo, Egypt, in 1955-1956. In the summer of 1953, Miss Fulton accompanied her mother on a tour of United Presbyterian mission fields in Africa.

She is the daughter of the late Dr. and Mrs. Charles Wright Fulton, her father having been for many years pastor of the Eleventh Church, Pittsburgh. Her mother (Elsie Wehling Fulton) was a well-known and highly honored member of the Women's Board for 22 years, serving as Prayer Group Secretary and later as Junior Secretary until her death in 1954. Many poems, stories, and mission books were written by her.

Miss Fulton is a graduate of Pennsylvania College for Women (now Chatham College) with a major in history and a minor in music. Later she earned a B.S. degree in business administration from Carnegie Institute of Technology. She was a member of the first class in the Department of Christian Education at Pittsburgh-Xenia Theological Seminary, graduating with an M.R.E. degree in 1949. The subject of her thesis was "The History of the WGMS."

She worked as recorder at Pennsylvania College for Women and later as registrar at Pittsburgh-Xenia Seminary. She was a successful Junior Secretary of Allegheny Presbyterial and has been active in many types of church work.

From the beginning of her employment with the Board, Miss Fulton's comprehension of the total work has been impressive, and she has worked diligently in grasping the details. She has gone above and beyond the call of duty in promotion work, missionary elucation, and fulfilling speaking engagements throughout the denomination. The most recent of Miss Fulton's accomplishments was the planning of the successful Leadership Conference held in Pittsburgh Jan. 21-23. The Women's Board feels highly honored that Miss Fulton has been chosen to fill this important position in the new United Presbyterian Church in the U.S.A., and prays for God's richest blessings upon her in this new venture.

Correspondence may continue to be addressed to Miss Fulton at 904 Publication Building, 209 Ninth Street, Pittsburgh 22, Pa., and checks should be made payable to the Women's General Missionary Society as usual.

Mrs. William C. Latta, Secretary of Board of Directors

CORNERSTONES

MRS. RALPH McLAUGHLIN

JANUARY 1958 has been a time of special interest to the women of the Evangelical Church in Egypt. Since the first meeting of the women, when national union was envisaged, one goal which they hoped to attain was the publication of their own magazine. Other aims were rightly considered to take precedence, such as encouraging the service of the women in their churches, the forming of groups not only for the women, but for the young women and the Juniors. These still are their primary objectives although there are yet many hurdles to pass. Nevertheless, progress is being made.

Since 1958 is the year of retirement for the one who had been responsible for printing the women's lessons in leaflet form, and in line with the Mission's general policy of Egyptianization, it seemed a logical time to embark on the magazine project. Thus it was that January of this year became a goal and a date in the history of the Evangelical women.

The women of the Church consider themselves fortunate that one with the qualifications of Miss Mary Massoud is available for the editorship. She is the daughter of devout Evangelical parents and grandparents. Her father and mother, a few years ago, spent some months in the States where he had been sent by his Government to specialize in diseases of the eye. There are but two daughters in the family, one of whom is in medical college and Miss Mary who holds a certificate in journalism from the Egyptian University. Last year along with teaching in her alma mater, she led a Bible class at the Youth Center in Emmanuel House, headed the department of religious drama there, and planned and distributed a Bible study course for University students. It was Miss Mary who found in Ps. 144:12 —"that our daughters may be cornerstones polished after the similitude of a palace"—a name for the new magazine—*Cornerstones*—in Arabic, *Aa-midet Ez-za-wai-ya.*

There are certain requirements that must be met before a new publication appears. Application must be made to the Government, giving the name of a national editor, national ownership and address, and then, if it is satisfied in every respect, it asks for a deposit or letter of credit in some bank. This amount would have seemed an insurmountable condition had not the ladies of Idaho Presbyterial four years ago sent this sum for this purpose. We record here our gratitude to them and to our God in that before we called He answered.

The women of the Church have signified their interest in the magazine by sending in 1,270 subscriptions. This provides the budget and we hope will be sufficient for all expenses. In the interests of a larger, more colorful magazine, we hope the list may yet reach 1,500.

Miss Mary, although still teaching a few hours in order to maintain a contact with students, and continuing her activities at Emmanuel House, is giving herself wholeheartedly to the magazine, trying to fill its pages with inspiration for both older and younger women. The first number contained a foreword by Dr. Ibrahim Said, who is the official representative of the denomination; the lesson for the women's missionary meetings; a day by day Bible study for the month; news of youth activities; two thought-provoking paragraphs on keeping Christmas; a story; numerous

(*Continued at bottom of next page*)

Officers' Page

BON VOYAGE!

As we stand at the threshhold of the One Hundredth Anniversary of our United Presbyterian Church we find ourselves in a unique position. A new era is dawning. We are embarking on a new phase of Christian experience hand in hand with the Presbyterian Church, U.S.A.

During the century now past we may have accumulated some excess baggage which we do not wish to take with us on our anticipated voyage. Let us not look backward. No sleight of hand, no form of self-deception, can take the past from us. It will ever be a cherished memory. Let us look forward to the new union with its unexplored friendships, its wider horizons, and its unlimited possibilities for witnessing.

Just as certain gathered characteristics should be left behind, so should certain others be made ready for the journey. What should we take with us as we join our forces for the advancement of the Kingdom of God?

First, let us not forget our old-fashioned traditions. We are proud of the heroic faith of our fathers, their belief in the sovereignty of God, their knowledge of the Bible and belief that it is the Word of God, the infallible and only rule of Christian faith and practice. As by faith they came to see in Jesus Christ the divine act of revelation, so by faith they were aware that He lives and guides us by His spirit. This faith has been imparted to us and is necessary for our new venture.

Next we must pack modern ideas in our luggage. No business is carried on as it was 100 years ago. Old methods and equipment have been replaced in the fields of communication, transportation, medicine, agriculture, and government, to name only a few. Neither can the church successfully operate in these changing times unless it modernizes its buildings, its educational program, and its missionary outreach. New ideas must be a part of the appointments for modern travel.

Also we must be ahead of our times in ideals as we prepare to merge our rich stream of tradition with that of the Presbyterian Church U.S.A., to form a new church. We must face the future confident that the God who has led our fathers will continue to lead us in the coming days. We must remember that Jesus Christ is the same, yesterday, today, and forever.

Mrs. Grant B. Gibson, Convention Secretary

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cliches; and a song. The entire content of this January number was the work of Egyptian women and, with few exceptions, future issues will continue to be so. There are many able and devoted women in the Church who will gladly provide lessons and material.

As we take a forward look into the future with its opportunities and its responsibilities, we turn to our Christian sisters in other lands and beg your prayer support. Pray that *Cornerstones* may be greatly used of God to bring blessing to all its readers. Pray too that when the first year draws to a close, the same spirit of devotion which gathered these initial subscriptions may gather in the renewals. We claim the promise that God will supply every need according to his riches in glory by Christ Jesus.

FOREIGN AND EXCHANGE STUDENTS

(*Continued from Page* 414)

student who will benefit from such a program. The churches in the country where he studies also will see the results of mission work in him or her as being a sample of the spiritual harvest of the mission fields. This will encourage the missionary spirit in churches and urge young men and women to pledge their lives as missionaries.

Men and women in the mother churches learn to respect and appreciate other nations and their peoples, despite their race, color, or language. They come to realize that the differences in the world make ours a beautiful world, and that to be different does not mean "better" or "worse"—it is just different.

The writer of this article has had the chance to study in the United States and, from personal experience, can state here that in such a world, so longing for peace and love, so lacking in friendship and understanding, and in such an age when we need to feel the unity of the Church as the Body of Christ, this program of foreign exchange students is most essential.

TRAINING NATIONALS ABROAD

(*Continued from Page* 415)

feel as if he is fighting a losing battle, but after experiencing the love of the mother churches, the concern they have for this church and the sacrifices they make and are willing to make to help this church grow in grace with the Lord, one gets a boost in spirit which is hard to express. It strengthens one's convictions about the ultimate victory of the Church over the powers of the Devil.

Then there are other gains that come through such visits of the nationals to churches in America. Every time a national visits churches in America it increases their interest in mission fields. The writer of these lines had many thrills of this kind. Once as he came out of a church, a tall strong man gripped his hand and, overflowing with emotion, said, "Young man, I never believed in missions, but I do today." At another time one of his teachers at the University reported how his ten-year-old daughter, after hearing the writer in her missionary society, woke her father at midnight and said, "Daddy, would you allow me to become a missionary?"

Another gain which to me seems to be very helpful is the new understanding one gets about his fellow missionary workers. After one has seen their homes and the civilization they come from, one really appreciates the sacrifices they have made for the Lord and understands them much better. It has helped me a great deal in my work with my missionary colleagues and in getting along with them.

In my opinion, as you may have gathered from what I have said, the experiment has been successful and should be continued by the Mission and the Foreign Board. But great care and judgment should be exercised in the selection of candidates. The church or the Mission should prove a person first in his job on the field and then send him on for specific training.

In conclusion let me say that in Pakistan there is a great dearth of trained leadership among nationals in all phases of the life of the church. Training leaders abroad would help to meet this great need.

Prayer Groups

MRS. GEORGE W. HUTTON, Secretary
609 Bedford Ave. S. W.,
Canton 10, Ohio

THE MISSION OF CHRISTIANS

Some time ago I read of a minister who was addressing an audience of young men on the theme of strengthening their faith in the Bible as the Word of God. He said to them, "Believe your beliefs, and doubt your doubts." This is really quite excellent counsel for these days and for all of us.

We are aware that there is a current popular surge of interest in religious ideas, writings, and programs. This points up the fact that there is an inner hunger within people everywhere. Many want to believe, but still fear to press too closely toward Christ. Perhaps they have caught a glimpse of Him, and while they looked they were drawn to Him. Then they looked at others around them, and at the physical things so near at hand, and when they looked again they could not see the Christ, and their doubts overwhelmed them, shutting out their wavering bit of belief. Like Peter, looking down at the waves instead of keeping his gaze upon the Master, they begin to sink. Unlike Peter, many do not cry out for they have not had the privilege Peter had of actually walking with Him, so they really do not know that He loves them and has His hand ever outstretched to all.

In this confused world the Christians, like Peter, have confessed that Jesus is the Christ, the Savior. They know too that, like Peter, they are to "feed the sheep"; "give them to eat"; "watch and pray"; "search the Scriptures"; "*be witnesses.*" These are all one and the same—the *mission* Christians have in the world. In the words of Dr. John C. Corbin, "He has given us His truth to disclose by life and teaching. It is our task, with obedience and confidence toward Him, to share that truth in all its practical and satisfying power. It is ours to obey faithfully, with love for Him and for the people in the modern searching multitude."

In the days ahead we are going to hear more and more concerning the *mission of Christians* in the world, for in all this surge of interest the Christians too are rediscovering their place and privilege. It is theirs now, as it has always been, to show Christian love and concern for all men everywhere, for this is what He has committed unto us to do. It is summed up in the word which is beginning to be used more frequently and with growing cognizance, as all Christians are engaged together in it. It is the term *ecumenical,* to which I referred somewhat in November, and is summed up in the phrase, "the whole task of the whole church to bring the whole Gospel to the whole world."

Can women help do this? Most assuredly they can. The first great message of Christ after His resurrection was this same message: "Go, tell (the disciples, and Peter, and . . . and . . .)." Women are already busy in many, many areas, realizing the time is far spent, that there is a new urgency in the proclamation of His truth! Men and women must work together as Christians to bring all mankind to a saving knowledge of the Lord Christ.

NAMES TO BE ADDED TO YOUR 1958 PRAYER CYCLE

FIFTH DAY: TANTA, Mary Clokey Porter Girls' School—Miss Helen I. Dice*

EIGHTH DAY: ASSIUT, Assiut College—Mr. James D. Osuna*

NINTH DAY: ASSIUT, Pressly Memorial Institute—Miss Pauline L. Carnahan*

FIFTEENTH DAY: ADDIS ABABA, Language—Rev. and Mrs. Albert C. Strong

NINETEENTH DAY: SIALKOT, Evangelistic—Change Rev. and Mrs. LeRoy Selby to TWENTIETH DAY: SHEIKHUPURA

TWENTIETH DAY: (Linwood residents)—Deceased are Rev. F. D. Henderson and Mrs. Robert Maxwell

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EDUCATION—FOR NUER GIRLS!

(*Continued from Page* 413)

all three husbands before we began, and when her husband had talked with me only the evening before, I had mentioned his wife's progress and he had seemed pleased. But when we went to see him together, he was angry, and though he hadn't been at the 1946 conference, he reasserted that opinion. But because more progressive ones were changing their minds, he thought he could get her to stop without my knowing the fault was his.

In great contrast to that, I think of Reet, one of the older clinic dressers, who learned to read himself in the adult literacy program with Miss Ray Huffman. Now the women's literacy class has increased 533 per cent over my first one, and Reet's wife, Nyakota, is the farthest along. She has perhaps a quicker mind than her husband and does very neat handwriting, and her husband stops in every few days to admire her progress. Now there are many fathers who want education for their daughters. Now we have an ordained Nuer pastor, Moses Kuac, with whom it is thrilling to be associated. Yes, there is change in the Nuers.

But the most significant factor in the case of Reet, Nyakota, and Kuac is the changeless Christ in their hearts. The world is changing even on the upper reaches of the Nile, but unless the change is brought about by the indwelling of the changeless Christ, it is a change with no eternal significance. And though governments everywhere are much more conscious of the needs of their people, and Point Four, World Health, and Ford Foundation projects have reached to almost every corner of the earth and have done *much* good, unless the changeless Christ becomes enthroned in each individual heart, for that individual it becomes "a way which seems right to a man, but its end is the way of death." Those of us who work toward the betterment of mankind, are we doing it in the power of the changeless Christ, in accordance with His direction, in response to His leading, in order to glorify Him?

And those of you whose part it is to stay by the stuff—to intercede—and to uphold us as Aaron and Hur upheld Moses' hands in the battle, are you praying to *this* end? Or are we all eventually lulled into a sense of satisfaction and encouragement because more Nuers are wearing clothes, more babies are living, more women and girls are wanting to be taught, and more books are going to print? (And of course let us not forget that the Enemy can win his victory by keeping us in a continual state of discouragement too!) Is our faith active? . . . or passive? Are we a part of the team of the changeless Christ or only a spectator in the contest for the souls of men and women in the changing world?

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

SENIOR LIFE MEMBERS
$25 Each

604. Bernice Shaw Adams, Chester, W. Va. By Lee L. Adams.

605. Mrs. Margaret Carpenter, East Liverpool, Ohio. By Mrs. Jeannette Carpenter and Henry and Junior Missionary Society.

606. Jane Thornberry, East Liverpool, Ohio. By Mr. and Mrs. Donald Stanley and Junior Missionary Society, First Church.

607. Mrs. Florence Ensinger, East Liverpool, Ohio. By the Ethel Chambers Missionary Society.

608. Mrs. Lloyd George, Bergholz, Ohio. By Mrs. Sam Dubetz and Mrs. Ellis George.

609. Mrs. Charles Mayers, Steubenville, Ohio. By Mrs. Reynold Watson.

610. Mrs. Marwynne Serafy, East Liverpool, Ohio. By the E. J. Gaston Class, First Church.

611. Mrs. Cora Kibler, East Liverpool, Ohio. By the WMS, First Church.

612. Mrs. Ina McLane, East Liverpool, Ohio. By the WMS, First Church.

613. Mrs. Lois M. Smith, East Liverpool, Ohio. By her husband, Don F. Smith.

614. Miss Deborah S. Morgan, East Liverpool, Ohio. By her father, Don F. Smith.

615. Miss Matilda Rutledge, East Liverpool, Ohio. By Mrs. Mae McMasters.

616. Mrs. Anna House, East Liverpool, Ohio. By the Philathea Class.

617. Mrs. Mary Ammon, East Liverpool, Ohio. By Mr. and Mrs. Thurman Seevers.

618. Mrs. Sue R. Hillier, East Liverpool, Ohio. By parents, Mr. and Mrs. J. A. Reaney.

619. Miss Vesta Kenton, North Bend, Neb. By her sisters, Grace and Louise Kenton.

620. Mrs. Willie Shrader, Ewing, Neb. By Mrs. Robert MacLachlan.

621. Mrs. Arne Magnuson, Omaha, Neb. By Mrs. Helen Hall.

622. Mrs. Joe Holson, Summerfield, Kan. By friends.

623. Miss Mae Cormeny, Omaha, Neb. By a friend.

624. Mrs. J. Clyde Still, Omaha, Neb. By a friend.

625. Mrs. R. B. Saxon, Omaha, Neb. By a friend.

626. Mrs. Laurence Schmidt, Lincoln, Neb. By her husband.

627. Mrs. Richard Green, Lincoln, Neb. By Mrs. Arthur Johnson.

628. Mrs. Charles R. Kreps, Pittsburgh, Pa. By a friend.

629. Lucille Rial, Pittsburgh, Pa. By the Mary Wilson Circle, Third Church.

630. Mrs. Sarah Yamber, Noblestown, Pa. By Mrs. Elsie Atrostic.

631. F. Julia Eakin, Pittsburgh, Pa. By Warren, Elizabeth, and Charlotte Eakin.

632. Miss Margaret Shannon, New York, N. Y. By a friend.

633. Barbara Streams, Pittsburgh, Pa. By a friend.

634. Sarah Margaret Coltman, Pittsburgh, Pa. By a friend.

635. Mrs. C. F. Negele, Pittsburgh, Pa. By a friend.

636. Patricia Ann Negele, Pittsburgh, Pa. By a friend.

637. Marjorie Leah Negele, Pittsburgh, Pa. By a friend.

638. Jean Ray, Pittsburgh, Pa. By a friend.

639. Mrs. John A. Andrews, Pittsburgh, Pa. By a friend.

640. Mrs. R. S. B. Holmes, Pittsburgh, Pa. By a friend.

641. Mrs. A. R. Powell, Pittsburgh, Pa. By Mrs. R. N. Grier.

642. Mrs. G. S. Kepley, Bluefield, W. Va. By Mrs. A. K. Stewart.

643. Nancy Ruth Spencer, Pittsburgh, Pa. By Dr. and Mrs. Donald A. Spencer.

644. Mrs. Russell Graham, Coraopolis, Pa. By Mr. and Mrs. Robert Schubert.

645. Mrs. T. S. Henry, Coraopolis, Pa. By a friend.

646. Mrs. Margaret Lambeck, Coraopolis, Pa. By Mrs. Minnie Sharpe.

647. Mrs. Warren (Vi) Felter, Coraopolis, Pa. By Mrs. R. D. Sharpe.

648. Mrs. Harry Shock, Hammond, Ind. By Women's Missionary and Church Service Society.

649. Mrs. Chester A. McCann, Hammond, Ind. By Women's Missionary and Church Service Society.

650. Mrs. V. R. Gerkin, East Chicago, Ind. By her family.

651. Mrs. Frank Rolison, East Chicago, Ind. By herself.

652. Mrs. Beth Wills, Queens Village, N. Y. By Mrs. Mae Merz.

653. Mrs. Maud Rooney, Paterson, N. J. By Mrs. Betty Rice.

654. Mrs. Maud Lewis, Brooklyn, N. Y. By Westminster WMS.

655. Florence Hatfield Styles, Brooklyn, N. Y. By Bay Ridge Women's Guild.

656. Halana Makhiel, Cairo, Egypt. By Dr. and Mrs. August E. Kraft.

657. Ellen Goska, West New York, N. J. By self.

The Teens

MRS. JOHN E. WUNDERLEY, Secretary
805 Willman Ave., East McKeesport, Pa.

THEME FOR THE YEAR: *"The Changeless Christ for a Changing World."*

SCRIPTURAL THEME: *"Jesus Christ the same yesterday, and today, and forever." Heb.* 13:8

APRIL DEVOTIONAL THEME: *"I Am the Resurrection and the Life."*

Scripture: John 11:1-27

This story of Lazarus being restored to life is the account of a thrilling event! Here we see Christ who is the Resurrection and the Life stamping upon the minds of believers and skeptics as well the fact that there *is* life after death. Here the Christ is giving a true object lesson! In His very presence and words He is trying desperately to make the fact clear. And He said: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die"!

Quesnel states that Jesus Christ omitted nothing to save Lazarus: he underwent the fatigue of a journey, he wept, he prayed, he groaned, he cried with a loud voice, and he commanded the dead to come forth. It was a miracle from beginning to end and, because it was performed, many of the Jews there in attendance believed on Him and were able to say that this miracle was incontestable. They were now determined to resist the truth no longer. Their friendly visit to these distressed sisters became the means of their conversion.

But what a sad note to read on and find in the 46th verse that some went their ways after having seen so great a miracle! They were the ones who steeled their hearts against it and a little later conspired the destruction of this most glorious Savior.

May we not turn our hearts from faith in the Crucified and Resurrected One through whom we have life everlasting. "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." I Cor. 15:20-23.

Rivers of blessing flow forth from the Resurrected Jesus. To whom? To all who believe in Him!

Prayer Cycle: 14th day

PROGRAM PLANNING

Some of our Teen societies are interested in dramatization for their programs or special meetings. Four short plays are available and prepared especially for Teen groups. To help you choose for your society, here are brief resumes of each. These all may be obtained from the WGMS Literature Department. The first three are 10¢ each and the last one 5¢.

US

This play is written by a former Teen-Age Secretary, Mrs. John H. Gerstner, Jr.

The characters are: Alice, a Teen-Ager, her mother and father, four high school friends, and Dukne, a Hindu girl.

This play centers around Alice's reluctance to attend the special missionary program which has been planned for Teen-Agers in her

church. Alice's refusal to attend causes her much distress, and the voice of conscience leads her to see the Hindu girl, Dukne, telling her firsthand of the sorrow and need of her people.

After conversations with her, and Dukne's questioning "why" Christ was not shared with her and her people, Alice awakens from a deep sleep realizing that she has been dreaming. She rejoices when she learns that she may still attend the missionary program and with great satisfaction desires to go to the meeting and be a part of sharing Christ.

TMS SERVICE STATION

The characters are: The Agent, who wears letters *TMS* (Teen-Age Missionary Society) on her dress; eight applicants (each wearing a badge bearing her name)—Business Girl, Literary Girl, Musician, Artist, Student Nurse, Future Homemaker, Athlete, Student.

The plot of this play likens a Teen-Age Missionary Society to a service station. It seeks to tell girls with different talents how they can be used in a Teen Society. This service station *needs* services of all types from its members.

LIGHT IN THE DARKNESS

This pageant has been adapted from a pageant by Miss Zella McDill. You will want to keep this one in mind for your Christmas program planning!

A reader is necessary, a choir, Spirit of Darkness, Christianity, three girls representing Worldliness, Greed, Hatred; three girls representing Love, Joy, Peace; two girls representing Prayer and Faith.

This short pageant portrays how the forces of the world endeavor to keep darkness in the world rather than letting Christ who is the Light of the world reign!

WHAT ABOUT IT?

This play was written by Miss Venna Patterson, Tanta, Egypt, and was revised by Miss Martha Roy, Luxor, Egypt.

The cast includes 11 characters.

The plot takes place in an Egyptian home. As the play opens, two Egyptian girls, Fawzy and Nadea, are seeking a plan to enlist Egyptian young people who have been to the Youth Conference to put into practice in their church some of their experiences received at the Conference. Due to their attending government schools, many of the young people must attend school on Sunday, making it impossible for them to be at Bible School and church services, which in turn has caused them to lose interest in their church.

Soliciting their minister's help, they meet together to plan. Fawzy, leading the group, stresses the underlying important motive for their meeting. As followers of Jesus Christ, they desire above all else to encourage other Christian young people to take an out-and-out stand for Christ. As a result of this planning they are endeavoring to get Christian students from the University at Geeza to attend a Bible class. They also plan to conduct classes in literacy and a Friday morning meeting for boys and girls in government schools.

A TEEN MISSION PACKET

This packet is available from the Literature Department for 50¢. It includes 13 different brochures giving concise and helpful information about the Ezel Mission; American Mission Schools in the North Sudan; the Children's Home, Khartoum North; Sialkot Memorial Hospital; Miller's Ferry Mission; literacy work in North Sudan; agricultural projects in Egypt; Hajipur Girls' School; Carrie M. Buchanan Girls' Boarding School, Luxor, Egypt; Mary Clokey Porter Girls' Boarding School, Tanta, Egypt; new readers; Jane Cook Hospital; and the *Ibis*.

Four pages of mimeographed games and activities are contained in "Let's Go Game Hunting in the Sudan." Also included is an instruction sheet telling how to make a lotus flower. A play, a short story, and several other pieces on various subjects complete the packet.

The Juniors

MRS. ORVILLE L. KUHN, Secretary
1582 Woodbine St., Pittsburgh 1, Pa.

JUNIOR JOTTINGS

Mrs. Jean Faloon, Junior superintendent of Peters Creek Church in Chartiers Presbytery, sends a copy of the mimeographed *Junior Missionary Society Newsletter* which she edits. It is full of information about Junior missionary projects and news. A letter from the pastor, our missionary giving, membership, those with perfect attendance during the year, new members, new Junior Life Members, something to do, and guides for prayer taken from the *Junior Prayer Cycle*—all of these are found in this newsy letter.

Junior Special promotional material has been sent to all superintendents whose names appeared in the 1957 Directory. A set of new slides called *Junior Special 1958* has been prepared. All of the slides in the set are new this year. Five sets have been prepared and many more of you will be able to secure them with the addition of two more sets than last year. Rental is $1.00 plus handling cost. Send orders and three choices of dates to the Department of Audio-Visual Education, 209 Ninth Street, Pittsburgh 22, Pa.

Other audio-visuals that are recommended for use in Junior missionary societies are as follows:

The Candle Maker—a motion picture in color. Cartoons present a story with a Christmas setting and a stewardship message. 15 minutes. Rental, $8.00.

The Toymaker is a motion picture in black and white. The maker of hand puppets shows how people can live happily together. 12 minutes. Rental, $5.00.

Kimiko of Japan is a filmstrip in color. This is a happy story about everyday experiences of a young Japanese girl. Reading script. Rental, $1.50.

JUNIOR SPECIAL 1958

1. Salary of A. Missionary
2. Maintenance of the **Ibis**
3. Support of Children's Ward, Memorial Hospital, Sialkot, Pakistan
4. Repair of Community Building, Simnasho Mission, Warm Springs, Ore.
5. Hot Lunch Program, Camden Academy, Camden, Ala.

Mrs. Donald R. McClellan of Mercer, Pa., writes of her appreciation of the Junior Special material. "Last year the children here at Mercer loved it, and the offering was four times what it usually had been!"

WOMEN'S CONVOCATION

May 30, 1958 - East Liberty Presbyterian Church, Pittsburgh, Pa.
First meeting of women of the new Church
Sponsored by the Women's General Missionary Society
and Presbyterian Women's Organization
Identical services of praise and thanksgiving—10 a.m. and 2 p.m.
Admission by ticket only. Further information later.

Mountain and Presbyterial Missions

MRS. FRED M. BLICK, Secretary
R. D. No. 4, Kimlyn Rd., Irwin, Pa.

FRENCHBURG CLOTHESROOM FORTY YEARS OLD

MRS. WILLIAM GIFFEN

When the school was started at Frenchburg, Ky., eight years before we came, there were no graded roads in Menifee County—just wagon trails over the hills, and in the valleys, the beds of the creeks, "branches," so-called. Soon after the school began, a good roadbed was surveyed and graded, connecting with a short line of railroad at Rothwell and, at Frenchburg, dividing into two branches, one going over McCausey Hill and connecting with another graded road, the other following the creek through a number of small settlements called collectively "down Beaver." These roads—now hardsurfaced and widened—were a great help, but not nearly all the children who came to school lived along them. For them, there were footpaths or stepping stones through the water. (The commonest excuse for absence from school was, "The road was up"—literally.) Often they came to school wet and muddy. The teachers had written to their friends and had collected an assortment of children's clothing, and shoes and stockings. The janitor made a long, low box under the windows in the primary room for storage and Will rigged up a dressing room in the furnace room of the schoolhouse, out of the crates in which our furniture had been shipped.

Sometimes, when these packages came, there would be garments unsuitable for children—women's coats—various things. These were stored in a corner and given away, when there were cases of special need brought to our attention. There was one old lady who came again and again. She could make a kind of woven sewing-basket out of willow-withes, which she wanted to sell, but more often she came empty-handed. She seemed to have a large family, all of them indigent, and her tales of distress were so lengthy that I sometimes doubted her veracity. But I found that she always went on her way promptly and cheerfully if I gave her a sack of used clothing, so I was wickedly generous with her.

One day Will took "old Sam"—the white horse belonging to the school—and rode down Beaver. His errand was twofold. He was canvassing for students for the high school, as he did whatever his errand, and he was looking for a suitable place to begin another Sabbath School. The teachers used to go out on Sabbath afternoons, and assist at outlying schools wherever they could find local support. Will came home late, tired and discouraged. There wasn't much interest at that time, in either proposition. But he had another idea in mind. He had found that our old friend who had begged the old clothes was running a little store in her home—a kind of swap and barter business, and part of her stock in trade was the used clothing which I had given her. Now, if *she* could *sell* those garments, for even a very low price, why couldn't *we*? Perhaps this

Mrs. Giffen served in Frenchburg, Ky., from 1918 to 1924 while her husband was superintendent of Frenchburg School and pastor of the church there. She has written her reminiscences in a series of stories, one of which is condensed here.

could help finance the moving of the furnace.

The idea seemed to me to have possibilities because it fitted in with another project that had largely fallen to my lot. The *Prayer Cycle*, which has been used with benefit by the various missionary societies, was in its beginning then. It was not yet in general use out over the Church and the societies were not organized for its use. Today missionaries are assigned to various societies for correspondence and their letters are copied and distributed through the Presbyterial Prayer Group Secretaries. In the beginning, missionaries on the field wrote directly to the various societies who were using the *Cycle*. This made a large amount of correspondence, and somehow, a good deal of it had gravitated to me. Why could I not add a postscript, so to speak, to the prayer letters? We tried, and it worked!

The packages and boxes began coming in. Teachers fell to on Saturday mornings and we had a gay time, unpacking and pricing goods for customers. A room in the basement, which had been used for storage and which had an outside entrance, was made into a little store. Racks and bins were made and we were in business. Through the courthouse officials (Frenchburg is the county seat) and just from friend to friend, the word was circulated, and customers began to come. Anyone of the faculty who was available at the moment waited on them. We found there were two rush seasons, early and late winter, and that a small notice in the *Women's Missionary Magazine* brought generous response.

By the next spring, we had the eight hundred dollars needed to move the furnace. In the year following, the revenue amounted to two thousand dollars and paid the fuel bill for the whole institution. From then on we could count on that much income, at least, and we had the satisfaction of knowing that we were helping people to find warm and suitable clothing for a small price. It paid off in another way, too, for the clothing customers often lingered awhile, sightseeing, and in this way we won new students for the upper grades and high school.

Over the years, various means have been tried to carry on this business without adding too much of a burden to already overloaded teachers. Sometimes a day was set aside for a big sale and everyone helped and the stock was cleared all at once. But it seemed to be more helpful to keep the store open all the time, and meet small needs as they occur. The poor are not always either provident or foresighted. Several years ago, the income from the sales was used to build a two-room building of concrete blocks, and a full-time manager was hired. The store operates now five days a week, pays the salary of a supervisor and part-time clerks, and helps substantially in the maintenance of the buildings.

While I am dealing with the subject of clothing, let me add a paragraph about the distribution at Christmas time. This plan had been devised by the first workers on the field, we continued it, and it is, I believe, still in effect. The missionary societies, even before the project of used clothing was begun, would send gift packages near Christmas time. These would contain some used clothing, but many new, "store-boughten" garments and gifts, dolls, toys, picture books. At first these were given to the children at Frenchburg School, but the supply was lavish and it seemed unfair for the same children to receive rich gifts, year after year, while others just a little farther away had nothing.

So the plan was changed a little. From the county poor commissioner, at the courthouse, a list of the most needy families in the county was obtained. Early in the fall these would be notified that they would receive a Christmas package and a list or questionnaire was sent so that we would have some idea of ages, sizes, and whether the children were girls or boys. We tried to include a full outfit of clothing, new, if possible,

In the Frenchburg United Presbyterian Center, the clothesroom is still very active, though the mission school has been discontinued. Each morning a large crowd gathers in front of the store waiting until it opens. Proceeds are used to help support the nursing home, hospital, and home for the aged.

for each member of the family, and toys and a small treat of candy. People seemed very grateful for these, and almost never failed to come on the day specified, or make some arrangement, if they couldn't come. The packages were prepared by the teachers who remained on the campus over the Thanksgiving holiday. Thirty or more of them went out each year.

Toys, dolls, and small accessories like purses, combs, aprons, jewelry, and mittens along with a treat of candy and, sometimes, tree trimmings were sent to the outlying Sabbath Schools. The teachers took these out, and usually provided some sort of program or entertainment, music, skits, or stories. These trips were spiritually rewarding but often fatiguing, for they had to be made on horseback or in a wagon over roads which were often almost impassable. But they were one of our best means of getting into the homes and the hearts of the people. One difficulty with running an institution is that the people who run it become institutionalized and lose the personal touch. We were more concerned about running a good school and a good church than about knowing and loving the people personally. For this reason, we welcomed outside invitations, and attended rural school programs, meetings, religious and otherwise, trials at the courthouse, even funerals, because of the personal contacts.

LETTER FROM THAILAND

(*Continued from Page* 419)

council of the Church of Christ in Thailand. She is active in civic affairs, treasurer of the Women's Cultural Organization, of which the Premier's wife is the national head. She serves on the Board of Directors of McCormick Hospital and of the McKean Leprosy Colony, and is active in the alumnae association of Dara and of the McCormick School of Nursing.

Since no law school had been established until after their marriage, her husband also studied law at home. He got his degree before his wife did.

The fourth member of the Singhanetre family formerly held military office, and is now a Member of Parliament, one of the representatives from Chiengmai. The fifth member is a lawyer in Bangkok and adviser for the General Assembly of the Church of Christ in Thailand. A sixth member is a teacher near Bangkok.

All of the members of the Singhanetre family, together with the wives of the men members, were trained in Presbyterian schools. They have been dedicated stewards of their time, money, and considerable talents. I can never think of Thailand without thinking of the Singhanetre family.

Negro Missions

MRS. H. ANDREW BRUDER, Secretary
1000 Ridge Ave., Coraopolis, Pa.

Coming out of the church at Miller's Ferry on missionary lesson night

SCHOOL PAPER AT MILLER'S FERRY

"Great works lie not always in our way,
But *every moment* we may do little ones with great excellence,
That is, with great love."
St. Francis De Sales

These lines should mean much to those interested in the work of this department. Many of you have been doing works which may have seemed little to you but, with your love, have meant great things to others.

Let me quote here from a letter received from Mrs. Laura B. Ridgeway of the Miller's Ferry Mission. Speaking about Christmas, she said, "Ours here at the Mission was made bright by many boxes of toys, clothing, and donations from the many Christians throughout our church family. Many, many thanks to them and God bless each of them is our prayer."

Mrs. Ridgeway also enclosed the Christmas issue of the *Wilcox County Tiger* published by the business department of the Miller's Ferry School. The cover page by William Ridgeway is a drawing of Santa Claus himself, delivering this issue of the paper.

The article in "The Principal's Corner" written by Mr. B. T. Ridgeway contained some interesting news for us. "This has been a very good year so far. Our enrollment for the year is 401. Our elementary department is smaller this year than last year. However, our high school department has increased. We believe

(*Continued on Page* 439)

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary
847 Thorn Street, Sewickley, Pa.

PUNJABI WEDDINGS

GENE PURDY, Sialkot, Pakistan

"While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. . . ."

This story of the wise and the foolish virgins has actually come alive for me, since I attended two Punjabi weddings, and have actually seen wedding customs take place in much the same way that they did in the world in which Jesus lived. "Behold the bridegroom cometh!" carries a much more real meaning for me now that I have been one of those awaiting his coming at an Eastern wedding—now that I have seen the anticipation, felt the air of excitement, seen the grandeur of his arrival, and been part of those who went out to welcome him.

The occasion was the marriage of two of our Hajipur School teachers —one on the Christian Training Institute Mission compound, and the other in a little village. Both girls were at Hajipur for a number of years, and were two of our finest teachers. Both have married *padres* (pastors). So, although we hated to lose them from our staff, we are happy too, to know that their talents can go on being used in a different form of Christian service.

About a week before Muriel's wedding we were invited to attend a *myah*, which is a party purely for girls and women, and which rather symbolizes the bride-to-be's passing from girlhood into womanhood. Shortly after we arrived, Muriel was taken into an inner room where her hair was let down and braided into tiny little braids all over her head. After this she was brought out into the courtyard where all her friends were gathered, and they seated her on a tiny stool. A *chader*, or bedspread, was spread like a tent over her head, being held by the group gathered about her. Her mother came out with a little bowl of oil in her hand, and before the "ceremony" began, many well-wishing friends dropped coins into the bowl. Then as Muriel sat with her head buried in her hands, everybody took her turn at dipping her fingers in the oil and rubbing it into Muriel's hair. After this, the bride-to-be turned and hit someone—the recipient of the hit to be the next one to be married. A number of Punjabi wedding songs followed, mostly about a girl leaving her father's home to become a bride —some of them quite heartrending. For refreshments sweets were passed around, and plain boiled wheat (which is the traditionally proper thing for such occasions).

The arrival of the *barat* or groom's party was much the same in both weddings, but since Lois's was a village wedding, providing a more picturesque setting, I shall tell you about that.

In this case, the groom came from quite a distant town, so he and his wedding party arrived the evening before the wedding. Within the village the guests and neighbors were all assembled to await his coming. Many of us had gone up on the flat roof so as to be able to see everything. It was about five o'clock, and the afternoon sun was hot, but no one

seemed to mind. At last the cry came that he was coming, and we soon could hear the sound of the band which preceded them. Children ran to meet them, for they knew that members of the groom's party would be tossing coins along the way, and they wanted to be among the lucky ones to pick up some of them! As the party drew nearer, we caught sight of the bridegroom seated on a horse (usually a white one), dressed in his best suit, garlands hung around his neck, and wearing the special groom's *topi* or hat, covered with tinsel and many glittering things, with tinsel streamers hanging down in front of his face. He rode in kingly state into the village, with people crowding about to welcome him, many hanging still more garlands around his neck.

Next came the *milna*, or the meeting of the two families. First the pastors of each family met, greeting one another with Punjabi hugs. Then came the fathers and the brothers—each exchanging Punjabi hugs. (The women of the family don't usually have a part in this ceremony, but just look on.) Following the *milna* was a sort of fellowship service—consisting of Scripture and prayer, and the singing of a *zabur*, or psalm. Then the groom was taken inside a big *shumiana*, or tent, and there the bride's sister brought him a glass of milk. However, before he could drink the milk, he had to pay for it—whatever price his future sister-in-law asked for it. This is all done in the spirit of fun, and is just one of the customs.

The actual wedding ceremony didn't take place until the next day. We helped decorate the church for the service, although according to our Western standards of the proper way to decorate a church for a wedding it would have seemed most inappropriate. We often think of simplicity itself being beautiful, and would consider a few baskets of white flowers, some palms, and perhaps candles as being in taste. But the Punjabis love color, and since a wedding is a joyous occasion, they celebrate it that way with a riot of color. It takes a little adjusting of the mind to see the front of the church draped with three colorful bedspreads—orange, green, and a bluish-green, respectively! There was a profusion of flowers, and although they were not white, they really were lovely. Looped about the ceiling were orange and green paper garlands—again a favorite Punjabi form of decoration.

As for the ceremony itself, it is not too much different from the one which is used in churches at home. Actually, I think the vows are a translation from the English service. Usually at least three pastors take part in the service—one having the Scripture and prayer, one actually performing the marriage ceremony, and one to preach a little sermon to the couple. In both of the weddings I attended, the bride looked as lovely and bride-like as any girl could look, wearing a beautiful white *sari*, a veil, and a flowered headpiece, and carrying a bouquet of white flowers. (I made the bride's bouquet for both weddings, as well as helped make those of the bridesmaids.) The bridesmaids usually wear pastel shades, and there are flower girls too.

After the ceremony the bride changes into another *sari*—the gift of the groom—and puts on her *tika*, which is a little gold dangly ornament that hangs down in the center of her forehead—a symbol that she is a new bride. Then comes the big wedding party *khana*, or feast. The invited guests go into a special room with the wedding party to eat, while the uninvited clamor around outside the door of the bride's home, and are doled out bowls of rice. More customs follow, such as the settling up between the two families all the accounts involved in the wedding. (In this country the bride's family has to buy all the household furnishings, pay for the cost of the wedding expenses, and buy the groom's wedding suit. The groom gets off much easier, buying only the bride's trous-

seau and her wedding jewelry.) However, if the families are on friendly terms, they may decide to help one another with the expenses, and this is done in a special rite of passing money back and forth.

As the bride leaves her village it is to the accompaniment of a band, and she is placed in a *doli* and is carried to the car, or whatever means of transportation she has. (A *doli* is a carriage which is covered over by a curtain, and is carried by means of poles on the shoulders of four men.) This is usually a sad time and many tears are shed by the bride and also by members of her family, at the thought of her leaving home. This seems strange to us, but when one considers that in this country it really is a direct cutting off from her family, in many ways, one can understand a little better. Also in this country the girl is not going to live with someone whom she has gotten to know and love. Her husband was chosen for her by her family—they made all the arrangements—and perhaps she had only seen him a time or two before the wedding. What girl wouldn't feel a little teary-eyed and insecure under those circumstances? However, in both of these weddings, although they had been arranged for in the customary way, it was not just a case of chance—hoping that all will end well. These four young people are all fine, sincere Christians, and the matter of their lives together has been a matter of much prayer to all of them. They are all educated, well-adjusted people, and in many ways, we feel, well suited to one another, and we do feel that God will bless their marriages and make them happy.

NEGRO MISSIONS

(*Continued from Page* 436)

that the caliber of work being done by our teachers is better, which should be true, for if any school is to make progress it must be through and by the type of work which the teachers are doing."

He mentions several improvements such as gas heat installed in the Boys' Dormitory; telephones; a new television set in the Girls' Dormitory; and the beautifying of the classrooms with the teachers' cooperation.

The editor of the paper, Harry Kimbrough, urges the students to take the typing course, stating that such training is useful in all fields of work.

Many other articles and items of interest to the local students and alumni are in the paper but I shall close with these excerpts from the article by Mrs. James F. Reese, teacher of Bible, on "Religious Training in High Schools." She writes, "One of the most appreciated courses taken by students in this school should be the course in religion. It might be a question in some minds, "Why should a religious course be so vitally important?"

"First of all, these courses should help us to know God. The only essential way of knowing Him and becoming closer to Him is by studying His Book, the Bible. . . .

"Secondly, we will be fortunate enough to become familiar with the Biblical characters. . . .

"Last of all, our studying religious work should help us to live better lives. . . ."

We hope the paper published by our Miller's Ferry School continues successfully through the year. Although it entails much work for everyone, it is good training as well.

CLUB OFFER—APRIL, MAY, AND JUNE

Five or more *new* subscriptions, $1.20 each. Renewals, $1.50 each. Send to Mrs. Ralph H. Arnold, 510 S. Trenton Avenue, Pittsburgh 21, Pa.

Temperance and Social Education

MRS. W. J. H. McKNIGHT, Secretary
36 Iroquois Drive, Pittsburgh 28, Pa.

BREWERS CASH IN ON SUPERMARKET BONANZA

The family grocery store of the '50s may be the beer garden of the mid-'60s.

Food outlets will account for 70 per cent of all bottled and canned beer within the next 10 years, according to Folding Paper Box Association. The prediction is based on an extensive study of packaged beverage sales trends.

Beer, sold in 49.7 per cent of the nation's supermarkets, is not the only alcoholic beverage sharing in the bonanza. There are wine departments in 22.3 per cent of the major stores and liquor is on the shelves in 8.1 per cent.

EASY TO BUY

Young people are big customers for supermarket beer and liquor. "Under age" purchases are challenged least frequently in grocery stores, according to a recent study of drinking among high school students in Nassau County, New York. Of the 56 per cent who attempted grocery purchases of alcoholic beverages, 34 per cent never had their age questioned and 14 per cent were challenged only occasionally.*

PUSH FOR MORE SALES

Brewers are going all out to push their products on more grocery shelves. Beer, say the salesmen, is good for the grocer's pocketbook. They cite a profit of $2.15 per square foot of display space, with a 20 per cent markup, as compared with 78 cents per square foot for soft drinks.

Container Corporation of America, probably the biggest beer can manufacturer, is complaining that grocers aren't selling beer fast enough. Even though the 20 per cent markup is higher than half the other items sold in food stores, a Corporation spokesman finds "beer consistently neglected, even in states where the markup is as high as 23 per cent." The company has developed a new beer rack called "Dispensomatic" to sell more suds. (Editor's note: Why not call it a Dipsomatic?)

Along with the pressure for profit is that of competition. Many grocers feel they must sell alcoholic beverages to meet competition, whether they like it or not.

AROUSED CONCERN

Lawmakers in at least one state, Ohio, are showing concern about the prominent place being accorded alcoholic beverages in supermarket stocks. A bill prohibiting the sale of alcoholic beverages in grocery stores was introduced in the Ohio General Assembly this year. The measure was bottled up in committee but a study of the liquor control laws in the state was approved.

The Ohio bill would have prohibited the issuance of a permit for the sale of packaged beer, wine, and other alcoholic beverages if more than 20 per cent of the store's gross receipts were received from the sale of food.

The Clipsheet

*Use of Alcoholic Beverages Among High School Students, Hofstra Research Bureau, Mrs. John S. Sheppard Foundation Inc., New York, May 1958.

Literature Department

MRS. JAMES T. VORHIS, Secretary
209 Ninth St., Pittsburgh 22, Pa.
Phone AT 1-3818

SUMMER CONFERENCES

A number of interdenominational missionary conferences are held each summer in various areas of the United States. Women who will be responsible for study classes or programs on "The Middle East" or "Christian Concerns of North American Neighbors" would find these conferences helpful. Discussions will center around the interdenominational study books and outstanding leaders will be present. The location, 1958 date, and contact person for some of these conferences are:

SOUTHWEST CONFERENCE ON THE CHRISTIAN WORLD MISSION—Mt. Sequoyah, Fayetteville, Ark.—June 13-19—Mrs. R. C. Allmon, 204 E. Kansas Street, Walters, Okla.

NORTHFIELD CONFERENCE ON THE CHRISTIAN WORLD MISSION—East Northfield, Mass.—June 29-July 6—Dr. William C. Walzer, 257 Fourth Avenue, New York 10, N. Y.

SILVER BAY CONFERENCE ON THE CHRISTIAN WORLD MISSION—Silver Bay, N. Y.—July 9-16—Miss Joyce Clark, 257 Fourth Avenue, New York 10, N. Y.

ECUMENICAL MISSION CONFERENCE—Asilomar, Calif.—Aug. 1-6—Miss Janet Verkuyl, 83 McAllister Street, San Francisco, Calif.

WORLD MISSION INSTITUTE—Northwestern University, Evanston, Ill.—Aug. 4-8—Rev. Philip O. Evaul, 77 W. Washington Street, Chicago, Ill.

CHAUTAUQUA CONFERENCE ON THE CHRISTIAN WORLD MISSION—Chautauqua, N. Y.—Aug. 17-23—Dr. Mabel Head, 441 E. Lyman Avenue, Winter Park, Fla. (after May 1, Chautauqua, N. Y.)

ESTES PARK CONFERENCE AND SCHOOL OF MISSIONS—Estes Park, Colo.—June 15-21—Mrs. Max Van Hall, 1337 Newport Street, Denver, Colo.

PROGRAM SUGGESTIONS

MAY—"The Changing United Presbyterian Church."

Topic 1—"Heterogeneous Background." United Presbyterians have talked for years about their Scotch-Irish ancestry. Is this still true? See how many different nationality backgrounds are represented in your group. How many different denominations?

Topic 2—"Moving Population." In how many different communities have your members lived?

These two ideas might be combined in a questionnaire that each woman answers. For example: What is your nationality background? What denominational church school did you attend as a child? What denomination did you join when you first became a church member? How many different congregations have you at-

tended as a member or adherent? In how many communities have you lived? If your group is too large to make this method practical you might have a roving reporter who would question eight or ten women.

Topic 3—"Growth of the Indigenous Church Overseas." Watch *The United Presbyterian* for news about the first General Assembly of the Coptic Evangelical Church in Egypt.

Topic 4—"Prospects with Presbyterian Church U.S.A." Watch for news releases from the meeting of the Consolidations Committee in March.

We hope that by this time each society has secured a copy of the new United Presbyterian history, written by Dr. Wallace B. Jamison and selling for $1.50 at the Book Store. If you are not planning to use this book otherwise, it might be reviewed at this meeting.

ONE THING LEADS TO ANOTHER

The Story of WGMS Literature

When the Women's General Missionary Society was organized in 1883, information on the missionary work of the denomination was printed in *The United Presbyterian*. Need being felt for more material than a general church paper could print, the *Women's Missionary Magazine* was started in 1887. The new magazine gave current information but it was soon discovered that background information was also needed, so a literature committee began printing leaflets to fill this need in 1891. As interest grew women began to want to "see" mission work, so in 1903 a set of lantern slides was prepared.

As interest in our own denominational mission program grew, there came a concern for what other churches were doing which led, about 1900, to cooperation with the Missionary Education Movement. Cooperation has been maintained to the present and the interdenominational study books put out by this Movement (now the Commission on Missionary Education of the National Council of Churches) have been reviewed in the magazine and their use encouraged. When it was realized that these excellent books were read by only a few of our women, a plan was sought to increase their use. In 1935 the Missionary Reading Course was announced. This book list included, in addition to the mission study books, inspirational and biographical books to enrich the lives of readers. About 15 per cent of WGMS members read these books last year.

Interest in the missionary program led to interest in missionaries as people. In 1915 the *Prayer Cycle* first appeared, listing the names of all missionaries, their stations, and needs for prayer. Soon came a demand for a leaflet, *How to Use the Prayer Cycle*. Use of the *Prayer Cycle* by individuals brought a need for material on the Quiet Hour.

The editor of the *Missionary Magazine* in the early days began including a program outline to help societies plan meetings. That venture grew into the publication of a *Program Calendar*. Another need of program planners was for worship service outlines. These outlines have grown into completely planned services, often a brief Bible study. The need for longer Bible studies was fulfilled in 1956 when we joined with other Presbyterian women's groups in production.

The study of American missions has led to the realization of the responsibility of women for Christian witness in our own neighborhoods, for the exercise of Christian citizenship, for the establishment of Christian homes. A study of Christian witness has led to an emphasis on temperance and social education. All of these interests have been reflected in

(*Continued on Inside Back Cover*)

TRIBUTES

Mrs. Marie Klunt

The Women's Missionary Society of the Apollo, Pa., United Presbyterian Church wishes to pay tribute to the memory of Mrs. Marie Klunt.

She was a faithful member of the Missionary Society, Church, and Sabbath School.

Lois Kingan Mission Circle
Secretary, Martha Fulton

Mrs. Charles Greene

The Women's Society of the First United Presbyterian Church of Newburgh, N. Y., wishes to pay loving tribute to the memory of Mrs. Charles Greene who was called to her heavenly home Nov. 27, 1957.

She was a charter member and took part in many activities as long as her health permitted. She was a loyal and faithful member, wife, mother, and grandmother.

We cherish the memory of her devoted service and cheerfulness.

We extend our sincere sympathy to her family and commend them to God's loving care.

Margaret Lamont
Mary Wright

Miss Mary Ellen Turnbull

The Women's Association of the Elmira Federated Church, Neponset, Ill., wishes to pay loving tribute to the memory of Miss Mary Ellen Turnbull who entered her heavenly home on Oct. 26, 1957. She was a lifelong member of the United Presbyterian Church and faithful in all her church duties unto the very last. As long as her health permitted she entered into all the many social contacts she enjoyed and her beautiful home was always open to the hospitable entertainment of ministers, missionaries, friends, and family. Her spirit of loving service and devotion will be long remembered by all who knew and loved her.

Respectfully submitted,
The Committee

Mrs. John L. Young

The members of the Jane C. Smith Missionary Society and the Gleaners' Class of the United Presbyterian Church of Latrobe, Pa., lost a faithful member when Mrs. John L. Young was called to her heavenly home Nov. 2, 1957. Mrs. Young was a Life Member of the Women's Missionary Society.

To her husband, mother, sister, and brothers we extend our sincere sympathy and commend them to the comfort of the Holy Spirit.

Committee

Mrs. Cora M. Porter

The Women's Missionary Society of the United Presbyterian Church at Greensburg, Pa., wishes to pay tribute to a member who at one time was its president, Mrs. Cora M. Porter. The following lines express her manner of life:

"There is a source of strength and power
A wellspring which is never dry
Wherein I may draw each day and hour
A free and ever full supply."

During my years of missionary service, she helped me together by prayer with interest and faithfulness.

We all cherish the memory of her life among us and like to think that one day Jesus gently took her hand and led her home.

Ruth M. Williamson

Mrs. Clarence Lang

The Women's Missionary Society of the Elmwood Avenue United Presbyterian Church, Erie, Pa., wishes to pay loving tribute to the memory of Mrs. Clarence Lang, who was called to her heavenly home Dec. 8, 1957.

Lillian Lang was a sincere Christian, kind, and thoughtful, and an active member of her church, Sabbath School, and the Women's Missionary Society.

We feel her loss keenly and shall ever cherish the memory of her devotion and willingness to serve her Lord.

We extend our sincerest sympathy to her husband.

The Committee

Mrs. Maude McFarlan Warnock

The Women's Missionary Society of the White Oak United Presbyterian Church of near Thornburg, Iowa, wishes to pay loving tribute to the memory of Mrs. J. C. Warnock, who passed away Jan. 11, 1958.

She was a charter member of the society and was a devoted and faithful worker as long as health permitted.

We extend our heartfelt sympathy to her husband and three daughters.

Committee

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Yakima Terrace, Rt. 1, Box 151, Richland, Wash.

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Dunlap, Mrs. Ada A., 1924—Assiut
Dye, Miss Marjorie J., 1951—Literacy House, Minia
Finney, Miss Davida M., Litt.D., 1915—Literacy House, Minia
Finney, Miss Lois M., 1953—198 Sharia Ramses, Cairo
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Gerstek, Miss Eleanor L., 1955—Mansura
Gibson, Rev. Richard, 1955—Assiut
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Grether, Miss Eulalia D., 1929—Box 1422, Cairo
Grimes, Miss Alice M., 1924—Box 1422, Cairo
Jacobsen, Miss L. Katherine, 1954—Box 1422, Cairo
Jamison, Dr. and Mrs. Paul W., 1946—Box 65, Tanta
Kingan, Miss Lois D., 1926—Benha
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Tait, Miss Marie F., 1925—Assiut
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Thompson, Miss Mary L., LL.D., 1917—Assiut
Turnbull, Mr. and Mrs. Robert M., 1950—Assiut
Walker, Miss Helen M., 1930—Assiut
Watkins, Rev. and Mrs. C. B., 1944—37 Rue Sidi Mitwally, Alexandria
Wright, Miss Laura B., 1921—Minia

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Lorimer, Rev. and Mrs. John G., 1952—Kennedy Apts., 47 Claremont Ave., New York 27, N. Y.
Martin, Miss Helen J., Ped.D., 1915—608 North Ave., Pittsburgh 21, Pa.
McClanahan, Rev. and Mrs. Paul H., 1947—5342 Keeport Dr., Apt. #2, Pittsburgh 36, Pa.
Nolin, Miss Ruth L., 1955—% Giffen, 5505 N. 52nd St., Omaha, Neb.
Tedford, Miss Alberta A., R.N., 1947—1414 E. 59th St., Room 602, Chicago 37, Ill.
Wilson, Miss Elizabeth M., 1932—Lewis, Iowa
**Work, Miss Margaret A., 1924—E. Platte Ave., Fort Morgan, Colo.

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Aigner, Miss Wanda, 1956—Cairo
Anthony, Miss Lillian D., 1956—Assiut
Bender, Miss Elsie L., 1955—Cairo
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Grohman, Miss Margaret D., 1956—Tanta
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Luebben, Miss June J., 1957—Cairo
Martin, Miss Jacqueline, 1955—Alexandria
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McCollom, Miss Dhyan, 1957—Cairo
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Murdock, Miss Joan, R.N., 1955—Alexandria
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Reed, Mr. John M., 1956—Assiut
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Allison, Miss M. Marie, 1952—Sialkot City
Alter, Rev. and Mrs. Joseph C., 1922—Lyallpur
Ballantyne, Miss Margaret E., 1941—Sangla Hill
Black, Miss R. Jean, 1921—Pasrur
Brown, Dr. and Mrs. J. D., 1936—Gujranwala
Brown, Dr. and Mrs. O. A., 1951—Taxila
Brownlee, Miss Theresa I., 1922—Sialkot City
Campbell, Miss Audrey C., 1953—128 Burton Road, Rawalpindi
Carithers, Miss Florence M., R.N., 1953—Taxila
Cash, Miss Marie E., R.N., 1926—Pasrur
Christy, Dr. and Mrs. Norval E., 1947—Taxila
Christy, Dr. and Mrs. W. C., 1938—Gujranwala
Drake, Miss Edith M., 1947—Sheikhupura
Foster, Dr. and Mrs. Robert A., 1923—Sialkot City
Gittings, Mr. and Mrs. James A., 1957—Gujranwala
Glassman, Rev. and Mrs. E. H., 1947—Gujar Khan
Green, Miss Florence, 1957—128 Burton Rd., Rawalpindi
Hamm, Dr. and Mrs. Orval L., 1953—Sialkot City
Hartig, Miss Evva P., R.N.A., 1924—Jhelum
Hewitt, Miss Eva M., 1930—Pasrur
Hill, Miss Alice G., 1938—Sargodha
Hunsberger, Miss Reba C., M.D., 1921—Taxila
Lewis, Miss Barbara A., 1953—% Kinnaird College, Lahore
Lincoln, Miss M. Frances, R.N., 1920—Sargodha
Lotze, Mr. and Mrs. Irvin G., 1948—Gujranwala
McBane, Rev. and Mrs. C. Emerson, 1946—Gujranwala
McCurry, Rev. and Mrs. Don M., Jr., 1956—Sialkot
McKelvey, Miss Evelyn M., R.N., 1937—Sialkot City
Miller, Rev. and Mrs. Paul A., 1920—Memorial Hospital, Sialkot City
Murdoch, Miss Margaret L., 1924—Lahore
Noble, Rev. and Mrs. Robert E., Jr., 1956—Taxila
Peterson, Miss Marian T., 1920—Gujranwala
Purdy, Miss Gene A., 1954—Sialkot City
Reynolds, Miss Laura, 1924—Sargodha
Scott, Miss Louise E., 1916—Gujranwala
Selby, Rev. and Mrs. G. LeRoy, 1949—Sheikhupura
Stewart, Mr. and Mrs. Charles A., 1917—Gujranwala
Stewart, Dr. and Mrs. R. R., 1916—Rawalpindi
Stock, Rev. and Mrs. Frederick E., 1956—Sargodha
Sutherland, Rev. and Mrs. William, 1918—Taxila
Swenson, Miss H. Janet, 1956—128 Burton Rd., Rawalpindi
Tebbe, Dr. and Mrs. Robert F., 1949—Rawalpindi
Turner, Miss Elizabeth H., R.N., 1947—Sialkot City
Weede, Miss Helen V., 1928—Sangla Hill
*Wilder, Rev. and Mrs. John W., 1954—Rawalpindi

*Associate.
**Leave of absence for family reasons.

On Furlough

Brown, Miss Frances E., 1927—5351 Wingohocking Heights, Philadelphia 44, Pa.
Cathcart, Miss M. Evelyn, Ped.D., 1925—106 S. Fifth St., Marshall, Minn.
Cummings, Dr. and Mrs. J. B., 1923—637 S. Detroit St., Xenia, Ohio
MacLachlan, Miss Laura R., 1938—Atkinson, Neb.
Pulliam, Rev. and Mrs. Paul R., 1953—700 Church St., Indiana, Pa.
Vroon, Dr. and Mrs. John, 1941—1121 Neland Ave., S. E., Grand Rapids, Mich.
White, Miss Josephine L., 1951—235 E. 49th St., New York 17, N.Y.

Special Term

Calderwood, Rev. and Mrs. Donald H., 1956—Gharial Church, Upper Topa, Murree Hills
Cole, Mr. Linden N., 1956—Sialkot
Dye, Dr. and Mrs. David L., 1955—Rawalpindi
James, Miss Eloise L., 1956—Gharial Church, Upper Topa, Murree Hills
McCulloch, Mr. Laurence R., 1955—Rawalpindi
Old, Mr. and Mrs. Kenneth G., 1957—Sialkot
Vos, Miss Helen P., R.N., 1954—United Christian Hospital, P.O. Forman Christian College, Lahore
Whaley, Mr. Warren J., 1955—Sialkot City

PUNJAB, INDIA

Graham, Miss Vida J., L.H.D., 1922—Pathankot
Lamont, Miss S. Jane, 1928—Pathankot
McCulloch, Rev. and Mrs. Leonard, 1949—Dhariwal
McKelvey, Dr. and Mrs. J. Morgan, 1944—Gurdaspur
Ramsey, Miss Willa M., 1921—Pathankot
*Taylor, Dr. and Mrs. John C., 1955—Landour Community Hospital, Landour, Mussoorie
Trimble, Miss Vivian L., 1921—Pathankot

Under Appointment—Special Term

Martin, Miss M. Jean, 1957—732 Packard St., Ann Arbor, Mich.

THE SUDAN

Anderson, Dr. and Mrs. J. Lowrie, 1924—Malakal
Bode, Miss Mary Anna, 1952—Atbara
#Crandall, Rev. C. Lee, 1949—Akobo, U.N.P.
Deemer, Rev. and Mrs. James R., 1954—Khartoum
Farquhar, Miss Marian I., 1945—Nasir, U.N.P.
Finley, Dr. and Mrs. Leander, 1925—Omdurman
Galloway, Rev. and Mrs. Willard M., 1948—Box 100, Cedaref
#Hoekstra, Rev. and Mrs. Harvey T., 1948—Akobo, U.N.P.
#Hostetter, Rev. and Mrs. Paul E., 1954—Malakal
#Huisken, Miss Lillian, R.N., 1949—Akobo, U.N.P.
Kenagy, Miss Rosaltha, 1950—Wad Medani
Koehler, Rev. and Mrs. John, 1956—Omdurman
Matthews, Miss Aleta J., 1947—Khartoum North
McClellan, Miss Marguerite M., 1926—Wad Medani
McLaughlin, Rev. and Mrs. S. Robb, 1946—Ler, via Adok, White Nile Mail Service, U.N.P.
Meloy, Rev. and Mrs. Robert H., 1945—Box 77, Omdurman
Peters, Mr. and Mrs. Harold R. C., 1955—Malakal
Philips, Rev. and Mrs. W. H., 1948—El Obeid
Pillow, Miss E. Verna, 1930—Khartoum
Rankin, Miss Dorothy L., 1946—Doleib Hill, via Malakal
Roode, Dr. and Mrs. Albert G., 1946—Pibor, via Akobo, U.N.P.
Roy, Rev. and Mrs. A. Mac, 1942—Malakal
#Sarr, Miss Roxanna, R.N., 1956—Omdurman
#Schulteman, Miss Arlene, R.N., 1954—Nasir, U.N.P.
Shields, Dr. and Mrs. R. F., 1917—Khartoum
Smith, Miss Mary K., M.D., 1944—Nasir, U.N.P.
Stewart, Miss Evelyn, 1952—Omdurman
#Swart, Rev. and Mrs. Robert, 1948—Pibor, via Akobo, U.N.P.
Tetley, Miss Helen G., 1951—Doleib Hill via Malakal
Thompson, Mr. and Mrs. Milton H., 1950—Obel via Malakal
Tower, Mr. and Mrs. Gordon M., 1957—Khartoum
Turk, Miss Frances, R.N., 1921—Box 155, El Obeid
Vandevort, Miss Eleanor C., 1949—Ler via Adok, U.N.P., White Nile Mail Service

#Reformed Church in America.

Webb, Mr. and Mrs. E. A., 1946—Box 900, Khartoum
West, Dr. and Mrs. James A. T., 1953—Ler, via Adok, White Nile Mail Service, U.N.P.
Wilson, Rev. and Mrs. Alexander C., 1951—Omdurman
Wilson, Miss Ruth E., 1951—Cedaref
Wilson, Rev. and Mrs. Talmage, 1955—Obel via Malakal

On Furlough

Adair, Rev. and Mrs. W. B., 1946—55 Elizabeth Ave., Hartford 5, Conn.
Anderson, Rev. and Mrs. W. B., 1951—700 Highland Ave., Pittsburgh 6, Pa.
#Crandall, Mrs. C. Lee, 1949—% R.C.A., 156 Fifth Ave., New York 10, N. Y.
Gordon, Dr. and Mrs. Robert G., 1946—521 Netherwood Rd., Upper Darby, Pa.
Jordan, Mr. and Mrs. Charles, 1947—167 Hallock St., Pittsburgh 11, Pa.
#Kats, Miss Wilma, 1946—Hickman, Neb.
Pollock, Mr. and Mrs. Edward O., 1946—236 N. Central Ave., Canonsburg, Pa.
#Sikkema, Mr. and Mrs. LaVerne, 1948—Rt. 2, Snyder Hill Rd., Ithaca, N. Y.
Walker, Rev. and Mrs. Harold T., 1946—Payne Miss. Apts., Alexander St., Princeton, N.J.

Under Appointment

Creswell, Rev. and Mrs. Andrew W., 1956—Kennedy School of Missions, Hartford, Conn.

Special Term

Banuat, Miss Marjorie A., 1956—Omdurman
Billica, Rev. and Mrs. Willard C., 1955—Malakal
Campbell, Miss Mary Jane, 1957—Atbara
Carlson, Mr. Edwin C., 1956—Omdurman
Kelker, Miss Audrey H., 1955—Khartoum North
Nichol, Mr. Gerald, 1956—Omdurman
Parr, Mr. and Mrs. Monte E., 1955—Pibor, via Akobo, U.N.P.
Turner, Miss A. Katie, 1955—Khartoum

ETHIOPIA

Blair, Miss Isabel, 1922—(Ghimeera) address Box 1111, Addis Ababa
Ens, Miss Anna H., 1956—Box 1111, Addis Ababa
Faught, Miss Marjorie, R.N., 1933—(Mail) address Addis Ababa
Fisher, Rev. and Mrs. Milton C., 1954—Box 1111, Addis Ababa
Halewood, Miss Eileen, R.N., 1947—(Ghimeera) address Addis Ababa
Hanna, Mr. and Mrs. Donald E., 1956—Box 1111, Addis Ababa
Harper, Miss Mary Nell, R.N., 1948—Sayo, Dembi Dollo
Haspels, Rev. and Mrs. C. M., 1947—(Ghimeera) address Addis Ababa
Keefer, Mr. and Mrs. James B., 1955—Pokwo, Gambela
Kurtz, Rev. and Mrs. Harold, 1955—(Mail) address Addis Ababa
Lusted, Miss Marie, R.N., 1955—Pokwo, Gambela
McClure, Dr. and Mrs. W. D., 1934—Pokwo, Gambela
McCreery, Miss Ruth E., 1950—(Mail) address Addis Ababa
Nichol, Miss Ruth M., 1933—Box 1111, Addis Ababa
Reimer, Rev. and Mrs. Niles, 1955—Pokwo, Gambela
Russell, Rev. and Mrs. Murray, 1952—Sayo, Dembi Dollo
Strong, Rev. and Mrs. Albert C., 1957—Box 1111, Addis Ababa
Vandevort, Rev. and Mrs. Malcolm S., 1955—Sayo, Dembi Dollo
Walker, Mrs. Ruth L., 1923—Box 1111, Addis Ababa
Yilek, Miss Joan E., 1948—Pokwo, Gambela

On Furlough

Knierlemen, Miss Norma H., R.N., 1953—5437 Euclid Ave., Philadelphia 31, Pa.
McGeary, Miss Hazel J., 1946—1111 Jackson Ave., Takoma Park, Md.
Russell, Mr. and Mrs. Fred, 1920—P.O. Box 1063, Quincy, Wash.

Special Term

Anderson, Miss Lois R., 1954—Box 1111, Addis Ababa
Irwin, Miss B. Ferne, 1956—Box 1111, Addis Ababa
Miller, Dr. Andrew C. N., 1955—(Chimeora) address Addis Ababa
Rohm, Dr. and Mrs. Walter E., 1955—Sayo, Dembi Dollo

Under Appointment—Special Term

Schaeffer, Mr. and Mrs. Russell A., 1957—1500 Broadway, Apt. 5, Bellingham, Wash.

FOREIGN SECRETARY, BOARD OF FOREIGN MISSIONS

Reed, Dr. and Mrs. Glenn P.—Box 193, Asmara, Eritrea

RETIRED FROM ACTIVE SERVICE, EGYPT

Acheson, Dr. and Mrs. J. W., 1913—2792 Hudson Dr., Cuyahoga Falls, Ohio
Coventry, Mrs. Mary K., 1908—Presbyterian Manor, Newton, Kan.
Elder, Dr. and Mrs. E. E., 1915—5450 Wissahickon Ave., Philadelphia 44, Pa.
Finney, Miss Minnehaha, 1894—121 N. 7th St., Sterling, Kan.
Gilmor, Dr. and Mrs. W. P., 1912—West Alexander, Pa.
Hutchison, Dr. and Mrs. H. S., 1921—R.D. 1, Claysville, Pa.
Jamison, Dr. W. B., 1915—227 High St., New Wilmington, Pa.
Lightowler, Miss Lucy, 1921—303 Pelham Ct. Apts., 6809 Emlen St., Philadelphia 19, Pa.
Mason, Miss Dora B., 1918—"Linwood," Beaver, Pa.
McClanahan, Dr. and Mrs. F. C., 1915—New Wilmington, Pa.
McClanahan, Dr. and Mrs. N. D., 1909—R.D. 3, Monmouth, Ill.
McFeaters, Mr. M. C., 1922—225 N. Mercer St., New Wilmington, Pa.
McGeoch, Dr. and Mrs. H. A., 1920—155 Lakeside Dr., New Concord, Ohio
McMillan, Miss Carol E., 1906—1203 E. Washington St., Washington, Iowa
Nolin, Mr. and Mrs. W. W., 1922—2792 Hudson Dr., Cuyahoga Falls, Ohio
Paden, Miss Marion A., 1902—% Rev. George Seville, 100 E. Market St., Newport, Wilmington 4, Del.
Philips, Dr. and Mrs. H. E., 1908—379 Ohio Ave., Rochester, Pa.
Robertson, Miss M. Stella, 1922—Five Shoregate, Crail, Fife, Scotland
Simpson, Mrs. Jane C. Smith, 1922—4332 10th St., St. Petersburg 4, Fla.
Smith, Miss Nellie C., 1911—"Linwood," Beaver, Pa.
Thompson, Dr. and Mrs. F. Scott, 1911—5324 Wayne Ave., Philadelphia 44, Pa.
Walker, Miss Laura B., 1904—306 Penn Ave., Pittsburgh 21, Pa.
Weed, Miss Ethel L., 1919—1114 7th St. N.W., Albuquerque, N. Mex.
Whiteside, Miss Ida, 1913—25 Prospect St., Greenwich, N. Y.
Williamson, Miss Ruth M., 1924—505 S. Main St., Greensburg, Pa.
Wilson, Miss Esther W., 1919—"Linwood," Beaver, Pa.

RETIRED—PAKISTAN-INDIA

Bennett, Miss Hazel, 1908—856 23rd St., San Diego 2, Calif.
Boyd, Miss M. Lois, 1918—% Mrs. John Smiley, 311 N. St. Louis St., Sparta, Ill.
Campbell, Miss Mary J., 1884—United Presbyterian Center, Frenchburg, Ky.
Clements, Dr. and Mrs. E. V., 1912—2205 Audley Ave., New Castle, Pa.
Colvin, Dr. and Mrs. J. H., 1914—Sussex, Wis.
Fehlman, Miss Margaret J., 1913—1029 N.W. Third St., Miami, Fla.
Fleming, Miss Betsy, 1913—6549 Emerald Ave., Chicago 21, Ill.
Gordon, Dr. D. R., 1895—2330 Carroll Park, S., Long Beach, Calif.
Hill, Miss Kate A., 1896—Eldora, Iowa
Jameson, Miss Flora J., 1903—306 Penn Ave., Pittsburgh 21, Pa.
Kyle, Miss Mary, 1904—306 Penn Ave., Pittsburgh 21, Pa.
Logan, Miss Mary E., 1891—325 W. 7th St., Rushville, Ind.
McArthur, Rev. and Mrs. J. A., 1904—814 E. Spring St., Boonville, Mo.
McConnell, Miss Lillian A., 1902—306 Penn Ave., Pittsburgh 21, Pa.
Merriam, Dr. and Mrs. W. H., 1913—208 North "I" St., Monmouth, Ill.
Millson, Mr. and Mrs. C. C., 1920—111 N. 200th St., Seattle 33, Wash.
Milne, Dr. and Mrs. Hugh M., 1922—Scotch Ridge, R.R. #1, Carlisle, Iowa
Picken, Dr. and Mrs. S. C., 1909—420 E. Green St., Winterset, Iowa
Ross, Dr. and Mrs. W. H., 1918—Ewing, Neb.
Stewart, Dr. and Mrs. Harris J., 1911—New Wilmington, Pa.
Wengert, Miss Georga, 1919—Lebo, Kan.

RETIRED—THE SUDAN

Cole, Miss Mary E., 1919—308 W. Garfield St., Clarinda, Iowa
Cole, Miss Una, 1918—319 W. Washington, Clarinda, Iowa
Grove, Miss Elsie E., 1912—21 Caroline Ave., Poughkeepsie, N. Y.
Huffman, Miss Ray., R.N., 1924—5332 Virginia Ave., Kansas City, Mo.
McIntyre, Miss Aulora R., 1911—1203 E. Washington St., Washington, Iowa
Smith, Dr. and Mrs. Paul J., 1911—North Bend, Neb.

RETIRED—ETHIOPIA

Beatty, Miss Ruth C., R.N., 1920—U.P. Children's Home, Mars, Pa.
Pollock, Mrs. Nessie F., R.N., 1942—United Presbyterian Center, Frenchburg, Ky.
West, Mr. and Mrs. Phil R., 1923—2976 Redwood, San Diego, Calif.

WIDOWS OF MISSIONARIES

From Pakistan-India

Alter, Mrs. D. Emmet—Sterling, Kan.
Anderson, Mrs. W. T.—319 Johnston, Philadelphia 44, Pa.
Brown, Mrs. M. M.—912 Park Ave., Tarkio, Mo.
Chambers, Mrs. H. C.—Olds Hall, Daytona Beach, Fla.
Downs, Mrs. Wallace J.—New Wilmington, Pa.
Gordon, Mrs. A. W.—317 Virginia Ave., Havertown, Pa.
Heinrich, Mrs. J. C.—219 Mabrick Ave., Pittsburgh 28, Pa.
Stewart, Mrs. J. H.—Tarkio, Mo.
Whitfield, Mrs. F. A.—1010 W. 1st St., Topeka, Kan.

From Egypt

Buchanan, Mrs. Howard—1129 E. Mar Vista, Whittier, Calif.
Galloway, Mrs. Dalton—25 Seminary Place, New Brunswick, N. J.
Henderson, Mrs. F. D.—"Linwood," Beaver, Pa.
Hickman, Mrs. W. W.—1125 E. Detroit Ave., Monmouth, Ill.
McGeoch, Mrs. Fred S.—Ezel, Ky.
McGill, Mrs. R. G.—119 W. 2nd St., Duluth 4, Minn.
Moore, Mrs. W. T., 1910—311 Jefferson Ave., Wheaton, Ill.
Roy, Mrs. Mark S.—New Concord, Ohio
Russell, Mrs. C. P.—5515 Morris St., Philadelphia 44, Pa.
Thompson, Mrs. A. A.—New Concord, Ohio
Walker, Mrs. R. W.—299 W. 2nd Ave., Columbus 1, Ohio

From the Sudan

Adair, Mrs. W. J.—415 E. Jackson, Sterling, Kan.
Heasty, Mrs. J. A.—213 E. Main St., Sterling, Kan.
Oyler, Mrs. D. S.—207 Buffalo St., Freeport, Pa.
Sowash, Mrs. George A.—Jackson Nursing Home, Potomac, Hagerstown, Md.

From Ethiopia

Hockman, Mrs. Robert W.—Wheaton College, Wheaton, Ill.
Henry, Mrs. Duncan C.—Ezel, Ky.

OFFICERS OF THE ANNUAL WGMS CONVENTION
Pittsburgh, Pa.—May 24-27, 1958

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Second Vice President . . . . . Mrs. James M. Guthrie, 707 W. Nelson St., Marion, Ind.
Secretary . . . . Mrs. Grant B. Gibson, 3509 Oakridge Dr., Joplin, Mo.
Treasurer . . . . . Miss Evlyn W. Fulton, 904 Publication Bldg., Pittsburgh 22, Pa.

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Mrs. Harry V. Eckert . . . . . 1306 Sigel St., Pittsburgh 12, Pa.

ONE THING LEADS TO ANOTHER

(*Continued from Page 442*)

society programs, in the choice of books on the Reading Course, and in the distribution of literature.

Interest in missions has also led to an interest in stewardship, that funds may be available for the expansion of the work. The Thank Offering, started in 1887 as a means of raising extra funds, has brought a need for material on thanksgiving that has emphasized God's goodness to us.

We may say that the purpose for which the WGMS was founded—to cooperate "with the Boards of the General Assembly of the United Presbyterian Church of North America, in the support of missions and medical missionary institutions, and of erecting mission churches and homes for missionaries, in this and other lands"—has brought some very valuable by-products to the women of the Church. Included among them are: knowledge of the world church and a feeling of fellowship with other Christians; a deeper commitment to our responsibility for Christian witness; a thankful spirit for what God has done for us and for His cause; personal Christian growth.

WGMS CONVENTION—MAY 24-27, 1958
PITTSBURGH, PENNSYLVANIA

THE WGMS Convention this year will coincide with the Centennial Celebration and the annual meeting of the General Assembly in Pittsburgh, Pa. The Convention will open with dinner on Saturday evening, May 24. Saturday evening and Sunday will be given over to participation in the events of the Centennial Celebration. The meetings of the WGMS Convention will be held on Monday and Tuesday, May 26 and 27 in the Mt. Lebanon United Presbyterian Church, 255 Washington Road, Pittsburgh 16, Pa.

All who desire to attend the Convention please write before Mar. 15, 1958, to the Chairman of the Registration and Assignment Committee, Mrs. J. Laurence Montgomery, 1009 South Trenton Avenue, Pittsburgh 21, Pa. Please enclose registration fee of $2.00. In some instances husband and wife may plan to attend General Assembly and WGMS Convention together. If such is the case, when sending in registration please advise Mrs. Montgomery if the wife's hotel accommodation will be taken care of through her husband.

Reservations will be made at the Pick Roosevelt Hotel, 607 Penn Avenue, Pittsburgh 22, Pa., for all out-of-town delegates and visitors who send in advance registration requesting accommodations.

Rooms will be available to accommodate two or three persons. *For those occupying a room with only two persons in it, the cost will be slightly more than the previously mentioned $6.00 per day.* All rooms will have twin beds.

Registration for the Convention will be taken on Saturday, May 24, beginning at 3:00 P.M. in the Pick Roosevelt Hotel and again on Monday, May 26, beginning at 8:00 A.M. in the Mt. Lebanon United Presbyterian Church.

In order that the delegates to the Convention may enjoy the inspiring events of the Centennial Celebration, the cost of the Convention will be higher than in other years. Hotel room and meals will cost $36.00 for the four-day Convention period. Of this amount $24.00 will cover hotel room *when accommodating three in a room* and tips for four days, $10.50 will cover four dinners and three luncheons to be served by the local committee. *A limited number of reservations for husbands of WGMS delegates will be accepted for Saturday evening and Sunday dinners which will be served in the Oakland area of Pittsburgh in connection with the Centennial portion of the WGMS Convention.* The remaining $1.50 will be applied to the cost of local transportation and insurance. Breakfasts will not be included in the meals to be served but may be secured at the hotel or nearby restaurants.

Some delegates traveling to Pittsburgh by automobile may prefer motel accommodations. There are a number of these on Route 19 south of Pittsburgh in the vicinity of Mt. Lebanon. It is suggested that you consult your local automobile club. There will be more information on this at a later date. Watch future issues of MISSIONARY HORIZONS for further details about the Convention.

A REMINDER—TIME WILL BE EASTERN DAYLIGHT SAVING.

Mrs. Albert W. Sloan, Chairman of Publicity Committee